

**Article 2** (1) Nationality in the Republic of Korea shall be prescribed by law.

(2) It shall be the duty of the State to protect citizens residing abroad as prescribed by law.

**Article 3** The territory of the Republic of Korea shall consist of the Korean peninsula and its adjacent islands.

**Article 4** The Republic of Korea shall seek unification and shall formulate and carry out a policy of peaceful unification based on the principle of freedom and democracy.

**Article 5** (1) The Republic of Korea shall endeavour to maintain international peace and shall renounce all aggressive wars.

(2) The Armed Forces shall be charged with the sacred mission of national security and the defence of the land and their political neutrality shall be maintained.

**Article 6** (1) Treaties duly concluded and promulgated in accordance with the Constitution and the generally recognized rules of international law shall have the same effect as the domestic laws of the Republic of Korea.

(2) The status of aliens shall be guaranteed as prescribed by international law and treaties.

**Article 7** (1) All public officials shall be servants of the entire people and shall be responsible to the people.

(2) The status and political impartiality of public officials shall be guaranteed as prescribed by law.

**Article 8** (1) The establishment of political parties shall be free and the plural party system shall be guaranteed.

(2) Political parties shall be democratic in their objectives, organization and activities, and shall have the necessary organizational arrangements for the people to participate in the formation of the political will.

(3) Political parties shall enjoy the protection of the State and may be provided with operational funds by the State as prescribed by law.

(4) If the purposes or activities of a political party are contrary to the fundamental democratic order, the Government may bring action against it in the Constitution Court for its dissolution, and the political party shall be dissolved in accordance with the decision of the Constitution Court.

**Article 9** The State shall strive to sustain and develop the cultural heritage and to enhance national culture.

## **Chapter II - Rights and duties of citizens**

**Article 10** All citizens shall be assured of human worth and dignity and have the right to pursue happiness. It shall be the duty of the State to confirm and guarantee the fundamental and inviolable human rights of individuals.

**Article 11** (1) All citizens shall be equal before the law, and there shall be no discrimination in political, economic, social or cultural life on account of sex, religion or social status.

(2) No privileged caste shall be recognized or ever established in any form.

(3) The awarding of decorations or distinctions of honour in any form shall be effective only for recipients, and no privileges shall ensue therefrom.

**Article 12** (1) All citizens shall enjoy personal liberty. No person shall be arrested, detained, searched, seized or interrogated except as provided by law. No person shall be punished, placed under preventive restrictions or subject to involuntary labour except as provided by law and through lawful procedures.

(2) No citizen shall be tortured or be compelled to testify against himself in criminal cases.

(3) Warrants issued by a judge through due procedures upon the request of a prosecutor shall be presented in case of arrest, detention, seizure or search: provided that in a case where a criminal suspect is apprehended *flagrante delicto*, or where there is danger that a person suspected of committing a crime punishable by imprisonment of three years or more may escape or destroy evidence, investigative authorities may request an *ex post facto* warrant.

(4) Any person who is arrested or detained shall have the right to prompt assistance of counsel. When a criminal defendant is unable to secure counsel by his own efforts, the State shall assign counsel for the defendant as prescribed by law.

(5) No person shall be arrested or detained without being informed of the reason therefor and of his right to assistance of counsel. The family, etc., as designated by law, of a person arrested or detained shall be notified without delay of the reason for and the time and place of the arrest or detention.

(6) Any person who is arrested or detained shall have the right to request the court to review the legality of the arrest or detention.

(7) In a case where a confession is deemed to have been made against a defendant's will due to torture, violence, intimidation, unduly prolonged arrest, deceit, etc., or in a case where a confession is the only evidence against a defendant in a formal trial, such a confession shall not be admitted as evidence of guilt nor shall a defendant be punished by reason of such a confession.

**Article 13** (1) No citizen shall be prosecuted for an act which does not constitute a crime under the law in force at the time it was committed, nor shall he be placed in double jeopardy.

(2) No restrictions shall be imposed upon the political rights of any citizen, nor shall any person be deprived of property rights by means of retroactive legislation.

(3) No citizen shall suffer unfavourable treatment on account of an act not of his own doing but committed by a relative.

**Article 14** All citizens shall enjoy freedom of residence and the right to move at will.

**Article 15** All citizens shall enjoy freedom of occupation.

**Article 16** All citizens shall be free from intrusion into their place of residence. In case of search or seizure in a residence, a warrant issued by a judge upon request of a prosecutor shall be presented.

**Article 17** The privacy of no citizen shall be infringed.

**Article 18** The privacy of correspondence of no citizen shall be infringed.

**Article 19** All citizens shall enjoy freedom of conscience.

**Article 20** (1) All citizens shall enjoy freedom of religion.

(2) No state religion shall be recognized, and religion and politics shall be separated.

**Article 21** (1) All citizens shall enjoy freedom of speech and the press, and freedom of assembly and association.

(2) Licensing or censorship of speech and the press, and licensing of assembly and association shall not be recognized.

(3) The standards of news-service and broadcast facilities and matters necessary to ensure the functions of newspapers shall be determined by law.

(4) Neither speech nor the press shall violate the honour or rights of other persons nor undermine public morals or social ethics. Should speech or the press violate the honour or rights of other persons, claims may be made for the damage resulting therefrom.

**Article 22** (1) All citizens shall enjoy freedom of learning and the arts.

(2) The rights of authors, inventors, scientists, engineers and artists shall be protected by law.

**Article 23** (1) The right of property of all citizens shall be guaranteed. The contents and limitations thereof shall be determined by law.

(2) The exercise of property rights shall conform to the public welfare.

(3) Expropriation, use or restriction of private property from public necessity and compensation therefor shall be governed by law. However, in such a case, just compensation shall be paid.

**Article 24** All citizens shall have the right to vote as prescribed by law.

**Article 25** All citizens shall have the right to hold public office as prescribed by law.

**Article 26** (1) All citizens shall have the right to petition in writing to any governmental agency as prescribed by law.

(2) The State shall be obligated to examine all such petitions.

**Article 27** (1) All citizens shall have the right to be tried in conformity with the law by judges qualified under the Constitution and the law.

(2) Citizens who are not on active military service or employees of the military forces shall not be tried by a court martial within the territory of the Republic of Korea except in case of crimes prescribed by law involving important classified military information, sentinels, sentry posts, the supply of harmful food and beverages, prisoners of war and military articles and facilities and in the case of the proclamation of extraordinary martial law.

(3) All citizens shall have the right to a speedy trial. The accused shall have the right to a public trial without delay in the absence of justifiable reasons to the contrary.

(4) The accused shall be presumed innocent until a judgment of guilt has been pronounced.

(5) A victim of a crime shall be entitled to make a statement during the proceedings of the trial of the case involved as prescribed by law.

**Article 28** In a case where a criminal suspect or an accused person who has been placed under detention is not indicted as provided by law or is acquitted by a court, he shall be entitled to claim just compensation from the State as prescribed by law.

**Article 29** (1) In case a person has sustained damages by an unlawful act committed by a public official in the course of official duties, he may claim just compensation from the State or public organization as prescribed by law. In this case, the public official concerned shall not be immune from liabilities.

(2) In case a person on active military service or an employee of the military forces, a police official or others as prescribed by law sustains damages in connection with the performance of official duties such as combat action, drill and so forth, he shall not be entitled to a claim against the State or public organization on the grounds of unlawful acts committed by public officials in the course of official duties, but shall be entitled only to compensation as prescribed by law.

**Article 30** Citizens who have suffered bodily injury or death due to criminal acts of others may receive aid from the State as prescribed by law.

**Article 31** (1) All citizens shall have an equal right to receive an education corresponding to their abilities.

(2) All citizens who have children to support shall be responsible at least for their elementary education and other education as provided by law.

(3) Compulsory education shall be free.

(4) Independence, professionalism and political impartiality of education and the autonomy of institutions of higher learning shall be guaranteed as prescribed by law.

(5) The State shall promote lifelong education.

(6) Fundamental matters pertaining to the educational system, including in-school and lifelong education, administration, finance, and the status of teachers shall be determined by law.

**Article 32** (1) All citizens shall have the right to work. The State shall endeavour to promote the employment of workers and to guarantee optimum wages through social and economic means and shall enforce a minimum wage system as prescribed by law.

(2) All citizens shall have the duty to work. The State shall prescribe by law the extent and conditions of the duty to work in conformity with democratic principles.

(3) Standards of working conditions shall be determined by law in such a way as to guarantee human dignity.

(4) Special protection shall be accorded to working women and they shall not be subjected to unjust discrimination in terms of employment, wages and working conditions.

(5) Special protection shall be accorded to working children.

(6) The opportunity to work shall be accorded preferentially, as prescribed by law, to those who have given distinguished service to the State, wounded veterans and policemen, and members of the bereaved families of military servicemen and policemen killed in action.

**Article 33** (1) To enhance working conditions, workers shall have the right to independent association, collective bargaining and collective action.

(2) Only those public officials who are designated by law shall have the right to association, collective bargaining and collective action.

(3) The right to collective action of workers employed by important defence industries may be either restricted or denied as prescribed by law.

**Article 34** (1) All citizens shall be entitled to a life worthy of human beings.

(2) The State shall have the duty to endeavour to promote social security and welfare.

(3) The State shall endeavour to promote the welfare and rights of women.

(4) The State shall have the duty to implement policies for enhancing the welfare of senior citizens and the young.

(5) Citizens who are incapable of earning a livelihood due to a physical disability, disease, old age or other reasons shall be protected by the State as prescribed by law.

(6) The State shall endeavour to prevent disasters and to protect citizens from harm therefrom.

**Article 35** (1) All citizens shall have the right to a healthy and pleasant environment. The State and all citizens shall endeavour to protect the environment.

(2) The substance of the environmental right shall be determined by law.

(3) The State shall endeavour to ensure comfortable housing for all citizens through housing development policies and the like.

**Article 36** (1) Marriage and family life shall be entered into and sustained on the basis of individual dignity and equality of the sexes, and the State shall do everything in its power to achieve that goal.

(2) The State shall endeavour to protect mothers.

(3) The health of all citizens shall be protected by the State.

**Article 37** (1) Freedoms and rights of citizens shall not be neglected on the grounds that they are not enumerated in the Constitution.

(2) The freedoms and rights of citizens may be restricted by law only when necessary for national security, the maintenance of law and order or for public welfare. Even when such restriction is imposed no essential aspect of the freedom or right shall be violated.

**Article 38** All citizens shall have the duty to pay taxes as prescribed by law.

**Article 39** (1) All citizens shall have the duty of national defence as prescribed by law.

(2) No citizen shall be treated unfavourably on account of the fulfillment of his obligation of military service.

### **Chapter III - The National Assembly**

**Article 40** The legislative power shall be vested in the National Assembly.

**Article 41** (1) The National Assembly shall be composed of members elected by universal, equal, direct and secret ballot by the citizens.

(2) The number of members of the National Assembly shall be determined by law, but the number shall not be less than 200.

(3) The constituencies of members of the National Assembly, proportional representation and other matters pertaining to National Assembly elections shall be determined by law.

**Article 42** The term of office of member of the National Assembly shall be four years.

**Article 43** Members of the National Assembly shall not concurrently hold any other office prescribed by law.

**Article 44** (1) During the sessions of the National Assembly, no member of the National Assembly shall be arrested or detained without the consent of the National Assembly except in case of *flagrante delicto*.

(2) In case of apprehension or detention of a member of the National Assembly prior to the opening of a session, such member shall be released during the session upon the request of the National Assembly, except in case of *flagrante delicto*.

**Article 45** No member of the National Assembly shall be held responsible outside the National Assembly for opinions officially expressed or votes cast in the Assembly.

**Article 46** (1) Members of the National Assembly shall have the duty to maintain high standards of integrity.

(2) Members of the National Assembly shall give preference to national interests and shall perform their duties in accordance with conscience.

(3) Members of the National Assembly shall not acquire, through abuse of their positions, rights and interests in property or positions, or assist other persons to acquire the same by means of contracts with or dispositions by the State, public organizations or industries.

**Article 47** (1) A regular session of the National Assembly shall be convened once every year as prescribed by law, and extraordinary sessions of the National Assembly shall be convened upon the request of the President or one fourth or more of the total members.

(2) The period of regular sessions shall not exceed a hundred days and of extraordinary sessions thirty days.

(3) If the President requests the convening of an extraordinary session, the period of the session and the reasons for the request shall be clearly specified.

**Article 48** The National Assembly shall elect one Speaker and two Vice Speakers.

**Article 49** Except as otherwise provided for in the Constitution or in law, the attendance of a majority of the total members, and the concurrent vote of a majority of the members

present, shall be necessary for decisions of the National Assembly. In case of a tie vote, the matter shall be regarded as rejected.

**Article 50** (1) Sessions of the National Assembly shall be open to the public : except that, when it is decided so by a majority of the members present, or when the Speaker deems it necessary to do so for the sake of national security, they may be closed to the public.

(2) The public disclosure of the proceedings of sessions which were not open to the public shall be determined by law.

**Article 51** Bills and other matters submitted to the National Assembly for deliberation shall not be abandoned on the ground that they were not acted upon during the session in which they were introduced, except in a case where the term of the members of the National Assembly has expired.

**Article 52** Bills may be introduced by members of the National Assembly or by the Executive.

**Article 53** (1) Each bill passed by the National Assembly shall be sent to the Executive, and the President shall promulgate it within fifteen days.

(2) In case of objection to the bill, the President may, within the period referred to in Paragraph (1), return it to the National Assembly with written explanation of his objection, and request it be reconsidered. The President may do the same during adjournment of the National Assembly.

(3) The President shall not request the National Assembly to reconsider the bill in part, or with proposed amendments.

(4) In case there is a request for reconsideration of a bill, the National Assembly shall reconsider it, and if the National Assembly re-passes the bill in the original form with the attendance of more than one half of the total members, and with a concurrent vote of two-thirds or more of the members present, it shall become law.

(5) If the President does not promulgate the bill, or does not request the National Assembly to reconsider it within the period referred to in Paragraph (1), it shall become law.

(6) The President shall promulgate without delay the law as finalized under Paragraphs (4) and (5). If the President does not promulgate a law within five days after it has become law under Paragraph (5), or after it has been returned to the Executive under Paragraph (4), the Speaker shall promulgate it.

(7) Except as provided otherwise, a law shall take effect twenty days after the date of promulgation.

**Article 54** (1) The National Assembly shall deliberate and decide upon the national budget bill.

(2) The Executive shall formulate the budget bill for each fiscal year and submit it to the National Assembly within ninety days before the beginning of a fiscal year. The National Assembly shall decide upon it within thirty days before the beginning of the fiscal year.

(3) If the budget bill is not passed by the beginning of the fiscal year, the Executive may, in conformity with the budget of the previous fiscal year, disburse funds for the following purposes until the budget bill is passed by the National Assembly,

- (i) The maintenance and operation of agencies and facilities established by the Constitution or law.
- (ii) Execution of the obligatory expenditures as prescribed by law; and
- (iii) Continuation of projects previously approved in the budget.

**Article 55** (1) In a case where it is necessary to make continuing disbursements for a period longer than one fiscal year, the Executive shall obtain the approval of the National Assembly for a specified period of time.

(2) A reserve fund shall be approved by the National Assembly in total. The disbursement of the reserve fund shall be approved during the next session of the National Assembly.

**Article 56** When it is necessary to amend the budget, the Executive may formulate a supplementary revised budget bill and submit it to the National Assembly.

**Article 57** The National Assembly shall, without the consent of the Executive, neither increase the sum of any item of expenditure nor create any new items of expenditure in the budget submitted by the Executive.

**Article 58** When the Executive plans to issue national bonds or to conclude contracts which may incur financial obligations on the State outside the budget, it shall have the prior concurrence of the National Assembly.

**Article 59** Types and rates of taxes shall be determined by law.

**Article 60** (1) The National Assembly shall have the right to consent to the conclusion and ratification of treaties pertaining to mutual assistance or mutual security; treaties concerning important international organizations; treaties of friendship, trade and navigation; treaties pertaining to any restriction in sovereignty; peace treaties, treaties which will burden the State or people with an important financial obligation; or treaties related to legislative matters.

(2) The National Assembly shall also have the right to consent to the declaration of war, the dispatch of armed forces to foreign States, or the stationing of alien forces in the territory of the Republic of Korea.

**Article 61** (1) The National Assembly may inspect affairs of state or investigate specific matters of State affairs, and may demand the production of documents directly related thereto, the appearance of a witness in person and the furnishing of testimony or Statements of opinions.

(2) The procedures and other necessary matters concerning the inspection and investigation of State administration shall be determined by law.

**Article 62** (1) The Prime Minister, members of the State Council or government delegates may attend meetings of the National Assembly or its committees and report on the State administration or deliver opinions and answer questions.

(2) When requested by the National Assembly or its committees, the Prime Minister, members of the State Council or government delegates shall attend any meeting of the National Assembly and answer questions. If the Prime Minister or State Council members are requested to attend, the Prime Minister or State Council members may have State Council members or government delegates attend any meeting of the National Assembly and answer questions.



**Article 63** (1) The National Assembly may pass a recommendation for the removal of the Prime Minister or a State Council member from office.

(2) A recommendation for removal as referred to in Paragraph (I) may be introduced by one third or more of the total members of the National Assembly, and shall be passed with the concurrent vote of a majority of the total members of the National Assembly.

**Article 64** (1) The National Assembly may establish the rules of its proceedings and internal regulations, provided that they are not in conflict with the law.

(2) The National Assembly may review the qualifications of its members and may take disciplinary actions against its members.

(3) The concurrent vote of two thirds or more of the total members of the National Assembly shall be required for the expulsion of any member.

ff) No action shall be brought to court with regard to decisions taken under Paragraphs (2) and (3).

**Article 65** (1) In case the President, the Prime Minister, members of the State Council-heads of Executive ministries, judges of the Constitution Court, judges, members of the Central Election Management Committee, members of the Board of Audit and Inspection, and other public officials designated by law have violated the Constitution or other laws in the performance of official duties, the National Assembly may pass motions for their impeachment.

(2) A motion for impeachment prescribed in Paragraph (I) may be proposed by one third or more of the total members of the National Assembly, and shall require a concurrent vote of a majority of the total members of the National Assembly for passage : except that, a motion for the impeachment of the President shall be proposed by a majority of the total members of the National Assembly and approved by two-thirds or more of the total members of the National Assembly.

(3) Any person against whom a motion for impeachment has been passed shall be suspended from exercising his power until the impeachment has been adjudicated.

(4) A decision on impeachment shall not extend further than removal from public office. However, it shall not exempt the person impeached from civil or criminal liability.

## **Chapter IV - The Executive**

### **Part 1. The President**

**Article 66** (1) The President shall be the Head of State and represent the State vis-a-vis foreign states.

(2) The President shall have the responsibility and duty to safeguard the independence, territorial integrity and continuity of the State and the Constitution.

(3) The President shall have the duty to pursue sincerely the peaceful unification of the homeland.

(4) Executive power shall be vested in the Executive Branch headed by the President.

**Article 67** (1) The President shall be elected by universal, equal, direct and secret ballot

by the people.

(2) In case two or more persons receive the same largest number of votes in the election as referred to in Paragraph (1), the person who receives the largest number of votes in an open session of the National Assembly attended by a majority of the total members of the National Assembly shall be elected.

(3) If and when there is only one presidential candidate, he shall not be elected President unless he receives at least one third of the total eligible votes.

(4) Citizens who are eligible for election to the National Assembly, and who have reached the age of forty years or more on the date of the presidential election, shall be eligible to be elected to the presidency.

(5) Matters pertaining to presidential elections shall be determined by law.

**Article 68** (1) The successor to the incumbent President shall be elected seventy to thirty days before his term expires.

(2) In case a vacancy occurs in the office of the President or the President elect dies, or is disqualified by a court ruling or for any other reason, a successor shall be elected within sixty days.

**Article 69** The President, at the time of his inauguration, shall take the following oath : "I do solemnly swear before the people that I will faithfully execute the duties of the President by observing the Constitution, defending the State, pursuing the peaceful unification of the home-land, promoting the freedom and welfare of the people and endeavouring to develop national culture."

**Article 70** The term of office of the President shall be five years, and the President shall not be re-elected.

**Article 71** If the office of the Presidency is vacant or the President is unable to perform his duties for any reason, the Prime Minister or the members of the State Council in the order of priority as determined by law shall act for him.

**Article 72** The President may submit important policies relating to diplomacy, national defence, unification and other matters relating to the national destiny to a national referendum if he deems it necessary.

**Article 73** The President shall conclude and ratify treaties; accredit, receive or dispatch diplomatic envoys; and declare war and conclude peace.

**Article 74** (1) The President shall be Commander-in-Chief of the Armed Forces as prescribed by the Constitution and law.

(2) The organization and formation of the Armed Forces shall be determined by law.

**Article 75** The President may issue presidential decrees concerning matters delegated to him by law with the scope specifically defined and also matters necessary to enforce laws.

**Article 76** (1) In time of internal turmoil, external menace, natural calamity or a grave financial or economic crisis, the President may take in respect to them the minimum necessary financial and economic actions or issue orders having the effect of law, only when it is required to take urgent measures for the maintenance of national security or

public peace and order, and there is no time to await the convocation of the National Assembly.

(2) In case of major hostilities affecting national security, the President may issue orders having the effect of law, only when it is required to preserve the integrity of the nation, and it is impossible to convene the National Assembly.

(3) In case actions are taken or orders are issued under Paragraphs (1) and (2), the President shall promptly notify the National Assembly and obtain its approval.

(4) In case no approval is obtained, the actions or orders shall lose effect forthwith. In such case, the laws which were amended or abolished by the orders in question shall automatically regain their original effect at the moment the orders fail to obtain approval.

(5) The President shall, without delay, put on public notice developments under Paragraphs (3) and (4).

**Article 77** (1) When it is required to cope with a military necessity or to maintain the public safety and order by mobilization of the military forces in time of war, armed conflict or similar national emergency, the President may proclaim martial law as prescribed by law.

(2) Martial law shall be of two types, extraordinary martial law and precautionary martial law.

(3) Under extraordinary martial law, special measures may be taken with respect to the necessity for warrants, freedom of speech, the press, assembly and association, or the powers of the Executive and the Judiciary as prescribed by law.

(4) When the President has proclaimed martial law, he shall notify the National Assembly without delay.

(5) When the National Assembly requests the lifting of martial law with the concurrent vote of a majority of the total members of the National Assembly, the President shall comply.

**Article 78** The President shall appoint public officials as prescribed by the Constitution and law.

**Article 79** (1) The President may grant amnesty, commutation and restoration of rights as prescribed by law.

(2) The President shall receive the consent of the National Assembly in granting a general amnesty.

(3) Matters pertaining to amnesty, commutation and restoration of rights shall be determined by law.

**Article 80** The President shall award decorations and other honours as prescribed by law.

**Article 81** The President may attend and address the National Assembly or express his views by written message.

**Article 82** The acts of the President under law shall be executed in writing and such documents shall be countersigned by the Prime Minister and the members of the State Council concerned. The same shall apply to military affairs.

**Article 83** The President shall not concurrently hold the office of Prime Minister, a member of the State Council, the head of any Executive Ministry, nor other public or private posts as prescribed by law.

**Article 84** The President shall not be charged with a criminal offence during his tenure of office except for insurrection or treason.

**Article 85** Matters pertaining to the status and courteous treatment of former Presidents shall be determined by law.

## **Part 2. The Executive Branch**

### **Section 1. The Prime Minister and Members of the State Council**

**Article 86** (1) The Prime Minister shall be appointed by the President with the consent of the National Assembly.

(2) The Prime Minister shall assist the President and shall direct the Executive Ministries under order of the President.

(3) No member of the military shall be appointed Prime Minister unless he is retired from active duty.

**Article 87** (1) The members of the State Council shall be appointed by the President on the recommendation of the Prime Minister.

(2) The members of the State Council shall assist the President in the conduct of State affairs and, as constituents of the State Council, shall deliberate on State affairs.

(3) The Prime Minister may recommend to the President the removal of a member of the State Council from office.

(4) No member of the military shall be appointed a member of the State Council unless he is retired from active duty.

### **Section 2. The State Council**

**Article 88** (1) The State Council shall deliberate on important policies that fall within the power of the Executive.

(2) The State Council shall be composed of the President, the Prime Minister, and other members whose number shall be no more than thirty and no less than fifteen.

(3) The President shall be the chairman of the State Council, and the Prime Minister shall be the Vice-Chairman.

**Article 89** The following matters shall be referred to the State Council for deliberation :

1. Basic plans for state affairs, and general policies of the Executive;
2. Declaration of war, conclusion of peace and other important matters pertaining to foreign policy;
3. Draft amendments to the Constitution, proposals for national referendums, proposed treaties, legislative bills, and proposed presidential decrees;

4. Budgets, closing of accounts, basic plans for disposal of state properties, contracts incurring financial obligation on the State, and other important financial matters
5. Emergency orders and emergency financial and economic actions or orders by the President, and declaration and termination of martial law;
6. Important military affairs;
7. Requests for convening an extraordinary session of the National Assembly;
8. Awarding of honours;
9. Granting of amnesty, commutation and restoration of rights;
10. Demarcation of jurisdiction between Executive Ministries;
11. Basic plans concerning delegation or allocation of powers within the Executive;
12. Evaluation and analysis of the administration of state affairs;
13. Formulation and coordination of important policies of each Executive Ministry;
14. Action for the dissolution of a political party;
15. Examination of petitions pertaining to executive policies submitted or referred to the Executive;
16. Appointment of the Prosecutor-General, the Chairman of the Joint Chiefs of Staff, the Chief of Staff of each armed service, the presidents of national universities, ambassadors, and such other public officials and managers of important state-run enterprises as designated by law; and
17. Other matters presented by the President, the Prime Minister or a member of the State Council.

Article 90 (1) An Advisory Council of Elder Statesmen, composed of elder statesmen, may be established to advise the President on important affairs of state.

(2) The immediate former President shall become the Chairman of the Advisory Council of Elder Statesmen : except that, if there is no immediate former President, the President shall appoint the Chairman.

(3) The organization, function and other necessary matters pertaining to the Advisory Council of Elder Statesmen shall be determined by law.

**Article 91** (1) A National Security Council shall be established to advise the President on the formulation of foreign, military and domestic policies related to national security prior to their deliberation by the State Council.

(2) The meetings of the National Security Council shall be presided over by the President.

(3) The organization, function and other necessary matters pertaining to the National Security Council shall be determined by law.

**Article 92** (1) An Advisory Council on Democratic and Peaceful Unification may be established to advise the President on the formulation of peaceful unification policy.

(2) The organization, function and other necessary matters pertaining to the Advisory Council on Democratic and Peaceful Unification shall be determined by law.

**Article 93** (1) A National Economic Advisory Council may be established to advise the President on the formulation of important policies for developing the national economy.

(2) The organization, function and other necessary matters pertaining to the National Economic Advisory Council shall be determined by law.

### **Section 3. The Executive Ministries**

**Article 94** Heads of Executive Ministries shall be appointed by the President from among members of the State Council on the recommendation of the Prime Minister.

**Article 95** The Prime Minister or the head of each Executive Ministry may, under the powers delegated by law or Presidential Decree, or *ex officio*, issue ordinances of the Prime Minister or the Executive Ministry concerning matters that are within their jurisdiction.

**Article 96** The establishment, organization and function of each Executive Ministry shall be determined by law.

### **Section 4. The Board of Audit and Inspection**

**Article 97** A Board of Audit and Inspection shall be established under the direct jurisdiction of the President to inspect and examine the settlement of the revenues and expenditures of the State, the accounts of the State and other organizations specified by law and the job performances of the executive agencies and public officials.

**Article 98** (1) The Board of Audit and Inspection shall be composed of no less than five and no more than eleven members, including the Chairman.

(2) The Chairman of the Board shall be appointed by the President with the consent of the National Assembly. The term of office of the Chairman shall be four years, and he may be reappointed only once.

(3) The members of the Board shall be appointed by the President on the recommendation of the Chairman. The term of office of the members shall be four years, and they may be reappointed only once.

**Article 99** The Board of Audit and Inspection shall inspect the closing of accounts of revenues and expenditures each year, and reopen the results to the President and the National Assembly in the following year.

**Article 100** The organization and function of the Board, the qualifications of its members, the range of the public officials subject to inspection and other necessary matters shall be determined by law.

## **Chapter V - The Courts**

**Article 101** (1) Judicial power shall be vested in courts composed of judges.

(2) The courts shall be composed of the Supreme Court, which is the highest court of the State, and other courts at specified levels.

(3) Qualifications for judges shall be determined by law.

**Article 102** (1) Departments may be established in the Supreme Court.

(2) There shall be Supreme Court Justices at the Supreme Court : except that judges other than Supreme Court Justices may be assigned to the Supreme Court as prescribed by law.

(3) The organization of the Supreme Court and lower courts shall be determined by law.

**Article 103** Judges shall rule independendy according to their conscience and in conformity with the Constitution and law.

**Article 104** (1) The Chief Justice of the Supreme Court shall be appointed by the President with the consent of the National Assembly.

(2) The Supreme Court Justices shall be appointed by the President on the recommendation of the Chief Justice and with the consent of the National Assembly.

(3) Judges other than the Chief Justice and the Supreme Court Justices shall be appointed by the Chief Justice with the consent of the Conference of Supreme Court Justices.

**Article 105** (1) The term of office of the Chief Justice shall be six years and he shall not be reappointed.

(2) The term of office of the Justices of the Supreme Court shall be six years and they may be reappointed as prescribed by law.

(3) The term of office of judges other than the Chief Justice and Justices of the Supreme Court shall be ten years, and they may be reappointed as prescribed by law.

(4) The retirement age of judges shall be determined by law.

**Article 106** (1) No judge shall be removed from office except by impeachment or a sentence of imprisonment or heavier punishment, nor shall he be suspended from office, have his salary reduced or suffer any other unfavourable treatment except by disciplinary action.

(2) In the event a judge is unable to discharge his official duties because of serious mental or physical impairment he may be retired from office as prescribed by law.

**Article 107** (1) When the constitutionality of a law is at issue in a trial, the court shall request a decision of the Constitution Court, and shall judge according to the decision thereof.

(2) The Supreme Court shall have the power to make a final review of the constitutionality or legality of administrative decrees, regulations or actions, when their constitutionality or legality is at issue in a trial.

(3) Administrative appeals may be conducted as a procedure prior to a judicial trial. The procedure of administrative appeals shall be determined by law and shall be in conformity with the principles of judicial procedures.

**Article 108** The Supreme Court may establish, within the scope of law, regulations pertaining to judicial proceedings and internal discipline and regulations on administrative matters of the court.

**Article 109** Trials and decisions of the courts shall be open to the public : provided that

when there is a danger that such trials may undermine the national security or disturb public safety and order, or be harmful to public morals, trials may be closed to the public by court decision.

**Article 110** (1) Courts-martial may be established as special courts to exercise jurisdiction over military trials.

(2) The Supreme Court shall have the final appellate jurisdiction over courts-martial.

(3) The organization and authority of courts-martial, and the qualifications of their judges shall be determined by law.

(4) Military trials under an extraordinary martial law may not be appealed in case of crimes of soldiers and employees of the military; military espionage; and crimes as defined by law in regard to sentinels, sentry posts, supply of harmful foods and beverages, and prisoners of war, except in the case of a death sentence.

## **Chapter VI - The Constitution Court**

**Article 111** (1) The Constitution Court shall adjudicate the following matters :

1. The constitutionality of a law upon the request of the courts;
2. Impeachment;
3. Dissolution of a political party;
4. Disputes about the jurisdictions between State agencies, between State agencies and local governments and between local governments; and
5. Petitions relating to the Constitution as prescribed by law.

(2) The Constitution Court shall be composed of nine adjudicators qualified to be court judges, and they shall be appointed by the President.

(3) Among the adjudicators referred to in Paragraph (2), three shall be appointed from persons selected by the National Assembly, and three appointed from persons nominated by the Chief Justice.

(4) The head of the Constitution Court shall be appointed by the President from among the adjudicators with the consent of the National Assembly.

**Article 112** (1) The term of office of the adjudicators of the Constitution Court shall be six years and they may be reappointed as prescribed by law.

(2) The adjudicators of the Constitution Court shall not join any political party, nor shall they participate in political activities.

(3) No adjudicator of the Constitution Court shall be expelled from office except by impeachment or a sentence of imprisonment or heavier punishment.

**Article 113** (1) When the Constitution Court makes a decision on the unconstitutionality of a law, impeachment, dissolution of a political party or a petition relating to the Constitution, the concurrence of six adjudicators or more shall be required.

(2) The Constitution Court may establish regulations relating to its proceedings and internal



discipline and regulations on administrative matters within the limits of law.

(3) The organization, function and other necessary matters of the Constitution Court shall be determined by law.

## **Chapter VII - Election Management**

**Article 114** (1) Election Management Committees shall be established for the purpose of fair management of elections and national referendums, and dealing with administrative affairs concerning political parties.

(2) The Central Election Management Committee shall be composed of three members appointed by the President, three members selected by the National Assembly, and three members nominated by the Chief Justice of the Supreme Court. The Chairman of the Committee shall be elected from among the members.

(3) The term of office of the members of the Committee shall be six years.

(4) The members of the Committee shall not join political parties, nor shall they participate in political activities.

(5) No member of the Committee shall be expelled from office except by impeachment or a sentence of imprisonment or heavier punishment.

(6) The Central Election Management Committee may establish, within the limit of laws and decrees, regulations relating to the management of elections, national referendums, and administrative matters concerning political parties and may also establish regulations relating to internal discipline that are compatible with law.

(7) The organization, function and other necessary matters of the Election Management Committees at each level shall be determined by law.

**Article 115** (1) Election Management Committees at each level may issue necessary instructions to administrative agencies concerned with respect to administrative matters pertaining to elections and national referendums such as the preparation of the rosters of voters.

(2) Administrative agencies concerned, upon receipt of such instructions, shall comply.

**Article 116** (1) Election campaigns shall be conducted under the management of the Election Management Committees at each level within the limit set by law. Equal opportunity shall be guaranteed.

(2) Except as otherwise prescribed by law, expenditures for elections shall not be imposed on political parties or candidates.

## **Chapter VIII - Local Autonomy**

**Article 117** (1) Local governments shall deal with administrative matters pertaining to the welfare of local residents, manage properties and may enact provisions relating to local autonomy, within the limit of laws and regulations.

(2) The types of local governments shall be determined by law.

**Article 118** (1) A local government shall have a council.

(2) The organization and powers of local councils, and the election of members; election procedures for heads of local government bodies; and other matters pertaining to the organization and operation of local governments shall be determined by law.

## **Chapter IX The Economy**

**Article 119** (1) The economic order of the Republic of Korea shall be based on a respect for the freedom and creative initiative of enterprises and individuals in economic affairs.

(2) The State may regulate and coordinate economic affairs in order to maintain the balanced growth and stability of the national economy, to ensure proper distribution of income to prevent the domination of the market and the abuse of economic power and to democratize the economy through harmony among the economic agents.

**Article 120** (1) Licenses to exploit, develop or utilize minerals and all other important underground resources, marine resources, water power, and natural powers available for economic use may be granted for a period of time as prescribed by law.

(2) The land and natural resources shall be protected by the State, and the State shall establish a plan necessary for their balanced development and utilization.

**Article 121** (1) The State shall endeavour to realize the land-to-the-tillers principle with respect to agricultural land. Tenant farming shall be prohibited.

(2) The leasing of agricultural land and the consignment management of agricultural land to increase agricultural productivity and to ensure the rational utilization of agricultural land or due to unavoidable circumstances shall be recognized as prescribed by law.

**Article 122** The State may impose, as prescribed by law, restrictions or obligations necessary for the efficient and balanced utilization, development and preservation of the land of the nation that is the basis for the productive activities and daily lives of all citizens.

**Article 123** (1) The State shall establish and implement a plan to comprehensively develop and support the farm and fishing communities in order to protect and foster agriculture and fisheries.

(2) The State shall have the duty to foster regional economies to ensure the balanced development of all regions.

(3) The State shall protect and foster small and medium enterprises.

(4) In order to protect the interests of farmers and fishermen, the State shall endeavour to stabilize the prices of agricultural and fishery products by maintaining an equilibrium between the demand and supply of such products and improving their marketing and distribution systems.

(5) The State shall foster organizations founded on the spirit of self-help among farmers, fishermen and businessmen engaged in small and medium industry and shall guarantee their independent activities and development.

**Article 124** The State shall, as prescribed by law, guarantee the consumer protection movement intended to encourage sound consumption activities and improvement in the quality of products.

**Article 125** The State shall foster foreign trade, and may regulate and coordinate it.

**Article 126** Private enterprises shall not be nationalized nor transferred to ownership by a local government, nor shall their management be controlled or administered by the State, except in cases as prescribed by law to meet urgent necessities of national defence or the national economy.

**Article 127** (1) The State shall strive to develop the national economy by developing science and technology, information and human resources and encouraging innovation.

(2) The State shall establish a system of national standards.

(3) The President may establish advisory organizations necessary to achieve the purpose referred to in Paragraph (1).

## **Chapter X - Amendments to the Constitution**

**Article 128** (1) A proposal to amend the Constitution shall be introduced either by a majority of the total members of the National Assembly or by the President.

(2) Amendments to the Constitution for the extension of the term of office of the President or for a change allowing for the re-election of the President shall not be effective for the President in office at the time of the proposal for such amendments to the Constitution.

**Article 129** Proposed amendments to the Constitution shall be put before the public by the President for twenty days or more.

**Article 130** (1) The National Assembly shall decide upon the proposed amendments within sixty days of the public announcement, and passage by the National Assembly shall require the concurrent vote of two thirds of the total members of the National Assembly.

(2) The proposed amendments to the Constitution shall be submitted to a national referendum not later than thirty days after passage by the National Assembly, and shall be determined by more than one half of all votes cast by more than one half of voters eligible to vote in elections for members of the National Assembly.

(3) When the proposed amendments to the Constitution receive the concurrence prescribed in Paragraph (2), the amendments to the Constitution shall be finalized, and the President shall promulgate it without delay.

## **Supplementary Provisions**

**Article 1** This Constitution shall enter into force as of the Twenty fifth Day of February, Anno Domini Nineteen hundred and eighty-eight : except that, the enactment or amendment of laws necessary to implement this Constitution, the elections of the President and the National Assembly under this Constitution and other preparations to implement this Constitution may be carried out prior to the entry into force of this Constitution.

**Article 2** (1) The first presidential election under this Constitution shall be held not later than forty days before this Constitution enters into force.

(2) The term of office of the first President under this Constitution shall commence on the date of its enforcement.

**Article 3** (1) The first elections of the National Assembly under this Constitution shall be held within six months from the promulgation of this Constitution. The term of office of the members of the first National Assembly elected under this Constitution shall commence on the date of the first convening of the National Assembly under this Constitution.

(2) The term of office of the members of the National Assembly incumbent at the time this Constitution is promulgated shall terminate the day prior to the first convening of the National Assembly under Paragraph (1).

**Article 4** (1) Public officials and officers of enterprises appointed by the Government, who are in office at the time of the enforcement of this Constitution, shall be considered as having been appointed under this Constitution, except that, public officials whose election procedures or appointing authorities are changed under this Constitution, the Chief Justice of the Supreme Court and the Chairman of the Board of Audit and Inspection shall remain in office until such time as their successors are chosen under this Constitution, and their terms of office shall terminate the day before the installation of their successors.

(2) Judges attached to the Supreme Court who are not the Chief Justice or Justices of the Supreme Court and who are in office at the time of the enforcement of this Constitution shall be considered as having been appointed under this Constitution notwithstanding the proviso of Paragraph (1).

(3) Those provisions of this Constitution which prescribe the terms of office of public officials or which restrict the number of terms that public officials may serve shall take effect upon the dates of the first elections or the first appointments of such public officials under this Constitution.

**Article 5** Laws, decrees, ordinances and treaties in force at the time this Constitution enters into force shall remain valid unless they are contrary to this Constitution.

**Article 6** Those organizations existing at the time of the enforcement of this Constitution which have been performing the functions falling within the authority of new organizations to be created under this Constitution shall continue to exist and perform such functions until such time as the new organizations are created under this Constitution.

Construction and Transportation, Ministry of [Government]

### ***Corea: The Hermit Nation***

*Corea: The Hermit Nation* is an introductory history and commentary on the political and social systems of Korea written by William Elliot Griffis in 1882, and published by Harper and Brothers. The writer compiled his book over three years or thereabouts, between 1877 and 1880, while domiciled largely in Japan. The work was enlarged and reissued several times with the last edition published in 1905, with five-hundred and two pages in fifty-two chapters.

In the preface to the first edition, the author gives recognition to the people who assisted him in the compilation of his book. Many of those named are prominent missionary and military figures from the West who played major roles in the politics of Korea in the last days of Chosŏn. The Korean language edition is, however, credited to Japanese students of the author. Moreover, the author gives credit to the sections on folklore, social life and Christianity to the previously published *Histoire de l'Eglise de Corée*, written by Ch. Dallet in 1874.

The work itself is revealing of the conditions, as the author interprets them, pertaining in Korea towards the end of the nineteenth century. The author holds firm to his Christian beliefs and is quick to qualify many aspects of Korean culture as pagan. Nevertheless, *Corea: The Hermit Nation* provides a source of comparative data for scholars, and therefore, it remains useful in some aspects.

Corfe, C.J., Bishop

[United Kingdom and Korea]

Counties (see **Cities and Counties**)

## The Cultural Assets System

The preservation movement in South Korea is focused around Important Tangible Cultural Assets (*Chungyo yuhyŏng munhwajae*), Important Intangible Cultural Assets (*Chungyo muhyŏng munhwajae*), Important Folk-Cultural Properties (*Chungyo minsok charyo*) and Monuments. It was initiated in 1962 with the passing of the Cultural Asset Preservation Act (*Munhwajae pohobŏp*) by the incoming government of Park Chung Hee. Fifteen amendments were made to the basic law by the end of 1990. The Act reflected debates in the National Assembly during the 1950s. These, in turn, had echoed the nationalist movement which grew in the wake of the 1919 Declaration of Independence, calling for the conservation of indigenous folk arts, crafts, and skills. Back in 1916, the Japanese Governor-general had begun listing old Korean buildings and properties for preservation; 44 wooden and 104 stone structures were still listed in South Korea in 1959. North Korea continues with these designations and also appoints master craftsmen as "people's artists (*inmin yesulja*)".

Conservation, the new system argued, would strengthen a Korean identity undermined during the Japanese colonial period, weakened by the ravages of war, and now threatened by encroaching westernization. The Koreans nonetheless learnt much from a parallel Japanese system already in operation, duplicating many of the same categories. But, because it was designed to conserve folk arts and crafts, the Korean Intangible Cultural Asset system was distinct: in Japan but not Korea, folk arts and skills are nominated only as unpaid appointments, there is a fixed number of appointees, and people are nominated more for a lifetime's achievement than for the art or craft they have mastered.

The Korean law instructed scholars to undertake research, both to discover what remained of the old and to suggest strategies for local and national preservation. Scholars produced reports (one series, the *Chungyo muhyŏng munhwajae chosa pogosŏ* [Cumulative Investigation Reports on Important Intangible Cultural Assets], reached volume 165 in 1985). Reports were submitted to a committee of experts (the Munhwajae Wiwŏnhoe), who recommended to the appropriate government minister what should be appointed. An Office for Cultural Asset Management (Munhwajae Kwalliguk), now a branch of the Ministry of Culture, was set up with Law 743 in October 1961 to co-ordinate publications, performances, exhibitions, and the system's day-to-day running.

By the end of 1991, there were 2 342 national and 2 642 provincial Tangible Assets, comprising buildings, classical books, calligraphy, documents, pictures, sculpture, and craftwork of high historic or artistic value. 224 Folk Assets encompassed public morals and customs relating to food, clothing, housing, occupation, religion, or annual customs and objects "indispensable to the understanding of changes and progress of national life". In practice, this category included 134 houses and three complete folk villages. The Monument category conserved shell-mounds, ancient tombs, castle and palace sites, pottery remains, strata containing remains, scenic places, animals, plants, minerals and caves of "high scientific value".

By 1991, 93 Intangible Cultural Assets were appointed (numbered from 1 to 98, allowing for deletions). These comprised 17 music genres, 7 dances, 14 dramas, 22 plays and rituals, 30 manufactures, and 3 additional Assets concerned with food preparation and martial arts. Within these, some 1 943 people were listed at the Office for Cultural Asset Management. 186 were "holders" (*poyuja*), known commonly as Human Cultural Assets (*In'gan munhwajae*) since the journalist Ye Yŏnghae coined the term in a *Han'guk ilbo*

newspaper series on old arts and crafts in the early 1960s. Today, nobody under the age of 50 is appointed a "holder". "Future holders" (*poyuja hubo*) numbered 84, either too young to be appointed to the senior post or waiting to succeed a "holder". There were 131 honour students (*chogyo*), 910 master students (*isusaeng*), 161 students (*chönsusaeng*), and 471 "ordinary" students (*ilban chönsusaeng*). The system is meant to ensure continuity, hence "holders" are required to train named students who, in turn and subject to examination, graduate as master students.

Conservation does not come free. By 1993, "holders" each received monthly stipends of 600 000 *wŏn*, a little over half the urban wage. Back at the end of 1991, "future holders" received 200 000 *wŏn* monthly, honour students 60 000 *wŏn* and students 50 000 *wŏn*. Stipends gave a 1991 bill of 1.5bn *wŏn*, while the government's total expenditure on culture amounted to 0.35 per cent of GNP.

The system has been a considerable success. In the 1980s it was common for student and labour rallies to sing folksongs, to be led by a folkband, and to hold a traditional shamanic ritual to "cleanse" their path. These were all part of the indigenous heritage promoted by the very government they were demonstrating against. Clearly Koreans, with the time for nostalgia that economic prosperity brings, now equate nationalism with their Cultural Assets.

K Howard

Culture and Tourism, Ministry of

[Government]

Coup d'Etat of 1884 ( see Kapshin chöngbyŏn)

## Customs and Traditions

Folk customs can broadly be divided according to the time that they are observed and their function. Those that take place in the first and second lunar months are generally designed to bring about a good farming season, whereas the spring and summer events are directed at the successful maturation of crops, and those in the autumn are aimed at offering new grains to the gods that govern agriculture, and offering thanksgiving for the abundant harvest. The relationship between folk customs and farming cycles is a natural one, since the events are closely related to the lifestyle of the farmers. Other functions of folk customs are the cultivation of communal harmony and co-operation, the consolidation of familial and community bonds, and providing an outlet for the release of tension among participants. Thus, folk customs fulfilled an essential function in traditional Korean culture, and in some respects still do so.

### First Lunar Month

The first lunar month is marked by more customs than any other month of the year, and this can be attributed to various factors, such as the desire to begin the new year in an auspicious manner, the fact that this is a slack period in farming and the necessity to conduct ancestral rite activities at this time. On the morning of the first day of the lunar new year (*söllal*), food and wine are offered at the ancestral shrine (*chönnch'o ch'arye*), families dress in special clothing known as *sölbim*, and children and younger relatives give new year's greetings and bows to their elders (*sebae*). The practice of *sebae* continues and has been extended to include one's teachers and seniors at work. Parents and grandparents often give money or special treats to children in exchange for the *sebae* greeting. *Söllal* is also marked with the preparation of special foods that are shared with neighbours and during Chosŏn special leave was given to all officeholders, and gifts of paintings or calligraphy were exchanged among officials. Moreover, to bring about a prosperous year, there was the custom of *pok chori* (buying a new ladle) on this day. Peddlers would begin making their rounds shortly after midnight, selling these bamboo ladles that were thought to bring good fortune.

There are other customs performed around the beginning of the lunar year that function to forecast the fortune of the unfolding year. Some of these are very simple and rely on the direction of sounds, or casting *yut* sticks, while others involve the application of Chinese scientific theory based upon the five basic elements, i.e., wood, fire, metal, earth, and water. Other rituals are carried out that enlist various supernatural forces to bring about good fortune for the year, and thus should be viewed as incantatory in nature. These include the so-called 'marrying of a tree' (*namu shijip ponaegi*), in which a stone is placed in the forked branch of a fruit tree, in the hope of securing a plentiful harvest, and the burning of all loose hair, which had been accumulated for the past year, outside the main gate of a house in a bid to be free of disease in the months to come. Further folk customs include the stealing of 'fortunate earth' (*pok hŭk humch'igi*), which requires the poorer members of a community to steal a handful of earth from a wealthy landowner so as to bring some of the same good luck to their own homes; making ritual offerings to the seven stars (*ch'ilsŏng*; Ursa Major), and erecting a rice-straw pole with several varieties of grain tied to it, are all directed at bringing about fortune or prosperity in the new year.

After the lunar new year, the time around the first full moon, known as *taeborŭm*, is next in importance as far as folk customs are concerned. *Taeborŭm* is one of the major holidays in traditional times and is marked with various divinatory practices, folk games and the preparation of special foods and medicines. The divinatory practices of *taeborŭm* include the making of predictions concerning the future harvest or the year in noting the shadow cast by a pole, on the fifteenth of the first lunar month (*kŭrimja chŏm*); by observing the growth of selected bean sprouts; or by the number of times the cock crows on the morning of the fifteenth, and by other means. Special foods include honeyed glutinous rice mixed with dates, chestnuts etc. (*yakpap*); a mixture of nuts thought to prevent boils (*purŭm*); mixed grain dishes for good luck, and dried vegetables believed to provide the vigour to withstand the summer's heat. In order to bring about the hearing of good news and prevent ear disease, a special liquor known as *kwibalgi sul* is consumed on the morning of *taeborŭm*. There are many regional variations for predicting the fate of the coming year and in the preparation of foods for special purposes.

*Taeborŭm* is also marked by a number of communal rituals to various deities. A particularly important village ritual of this time is the *tongshin che*, which is the descendant of an ancient agrarian ritual to local tutelary deities petitioning for an abundant harvest. Traditionally, all villagers would take part in this shamanistic ceremony and it was funded by donations from all members of the village, in proportion to their relative wealth. Another large communal, shamanistic ritual is the *Pyŏlshin kut* of the Kyŏngsang region, held either once every ten years or when the will of the tutelary goddess requires it. The actual preparations for this ritual begin on the second of the first lunar month and conclude on the fifteenth, and since this event is quite expensive, it is funded by a special village fund. This ritual is held to petition the village tutelary goddess for good fortune and is accompanied by masked dance dramas (*t'alch'um*), farmer's music (*nongak*) bands and other festivities. A further communal ritual that is performed at this time is the so-called 'trampling of the earth spirits' (*chishin papki*) ritual that is performed in the southern areas of the Korean peninsula. The performance of *chishin papki* is thought to drive away malevolent spirits with the accompanying dancing, music and shouting, and at the same time, bring forth the blessings of propitious spirits. Other rites and communal folk games performed on this day include *tari papki* (bridge treading), which is believed to prevent foot ailments, and *tol ssaum* (stone fighting) in which teams from different villages engage in a rock-throwing fight. This is now practised at a longer-distance between the participants than was formerly the case, thereby reducing the risk of injury or worse, but at one time it was both a defensive and offensive act, and dates from the early part of Koguryŏ. Then there is *hwaepul ssaum* (torch fighting game), that is also played by two teams from neighbouring villages.

## Second Lunar Month

The second lunar month is a relatively quiet time insofar as folk customs are concerned, but there are several important events that mark the month. One such event is *chomsaengi pogi* (Observation of the Pleiades), which is a method of divination practised in the second month. On the evening of the sixth day, people would compare the location of the moon to the Pleiades and if the moon appeared close to the constellation it would foretell an abundant harvest, but if it and the Pleiades were far apart, then a poor harvest would result. There were also rites performed at the Confucian shrines in the second month, and various rituals to bring about a fortuitous year.

## Third Lunar Month

The third month is the beginning of spring, and therefore several major rituals are observed. The third day of the month is known as *samjinnal* and this day is notable for the observation of several folk customs. People gather azalea blossom and place one of the flowers on a rice cake which is then pan-fried, resulting in a pretty cake known as *hwajŏn* (flower cake). *Hwajŏn* were eaten by everyone to bring about good fortune. Other special foods eaten on *samjinnal* include rice cake (*ttŏk*) combined with various ingredients; a soup made with mugwort (*yet'ang*); and freshly-caught raw carp eaten with red pepper bean paste (*koch'ujang*). These special foods were all taken as panaceas. Moreover, there were distinctive liquors prepared for this day, using special ingredients such as azalea and peach blossoms. These drinks were also taken as tonics for providing the good health that would enable the imbibers to survive the hottest months of summer. Other folk customs observed on *samjinnal* include womenfolk washing their hair in order to render it particularly lustrous, and observing the newly-arrived butterflies as a way of telling their fortunes for the coming months. If a yellow or tiger-striped butterfly was seen first, the year ahead was to be filled with good fortune. If, however, a white butterfly was sighted first, then an unlucky event was predicted.

The second major event of the third lunar month was *hanshik* (cold-food day), which was observed one hundred and five days after the winter solstice (*tongji*). On this day people would prepare fruit, liquor, noodles, rice cakes and other foods and visit their ancestral graves, first cutting the grass and tidying the gravesite, and then making sacrificial offerings to their ancestors. This custom is thought to date from the time of the Chinese Qi dynasty (479-501 CE), and was considered as one of the four great holidays (*sadae myŏngjŏl*). The reason that it was called *hanshik* was because no fires were lit, as a way of consoling the spirit of the loyal Jin- China minister, Jie Jitui, who died in a fire.

## Fourth Lunar Month

Buddha's birthday is the major folk event in the fourth month, and is celebrated on the eighth day of the month. This event was known by several different designations such as *ch'op'ail*, *yokpuril* and *yŏndŭng che* depending upon the people and era. The nights before the actual holiday were marked by the making of lanterns that were lit the night before Buddha's birthday. Every house would strive to prepare a decorated lantern and erect it on a pole or hang it on a tree, with the shapes and designs of the lanterns greatly varied, some being modelled after animals, others after fruits, yet others lotus blossoms, fish and turtles, and so forth. It was believed that the brighter the lantern, the greater the luck the family would be blessed with. This custom is thought to have its origins in the *p'algwan hoe* that dates at least back to Koryŏ. On the eighth of the month people would dress in their finest clothes and visit temples where a large festival in honour of Buddha would be held.

## Fifth Lunar Month

The major folk event of the fifth lunar month is the Tano Festival held on the fifth day of the



month. This festival is known by various appellations such as *suŭi*, *chungojŏl*, *tanyang*, *ch'ŏnjungjŏl* and *surinnal*, and is considered one of the four major holidays of the year. Tano is characterised by the performance of shamanistic rituals, ancestor rites, folk games, special foods and merriment. The holiday is thought to have originated in China during the Chuo dynasty (740-330 BCE) and subsequently transmitted to Korea, where it became integrated with indigenous festivals such as *surinnal*. It is noteworthy that Tano is predominately a northern custom since the fifth month is a busy farming season in the southern rice growing areas. Thus, during the Koryŏ period this was a more important holiday than Ch'usŏk (Harvest Festival) held in the eighth lunar month.

On the morning of Tano, boys and girls boil iris plants, use the liquid for bathing and hair washing, after which they don their best clothes. The tubers of the iris are carved to make a hairpin for the girls, and the Chinese characters for luck (*pok*) and longevity (*su*) are painted in red thereon, which is believed to drive away baleful spirits. The most notable folk games played on Tano day are swing play (*kŭne*) for young women and girls, and *ssirŭm* (akin to wrestling) for males. The sight of the young women and girls dressed in their colourful garments swinging high into the air has long been the subject of Korean folk painters and poets. The opportunity to enjoy the outdoors and the company of their peers in swinging contests provided the females of Chosŏn, who otherwise led strictly regulated lives, a rare chance for enjoyment outside their homes. *Ssirŭm* was one of the major events of Tano and the wrestler who eventually won the contest would be awarded a worthwhile prize such as an ox or sacks of grain.

Other events surrounding Tano festivals include bullfights (*so ssaum*) and mask dances (*t'alch'um*) held in some regions. Additionally, shamanistic rites such as the *p'ut kut* or the *nongshinje*, designed to ensure successful harvests, were often held in conjunction with the Tano festival. Another means to prevent misfortune was to post a talisman above the main gate of the house. These talismen contained short phrases written in red ink and in addition to houses, they were posted at government offices and even the royal palace and were designed to prevent calamity. The same belief in the preventive powers of the colour red is seen in the practice of young women dyeing their fingernails red with a concoction made from the petals of the touch-me-not flower, a practice which also sought to expel injurious spirits. Tano remains a major folk custom in Korea today, and the festival held in Kangnŭng of Kangwŏn Province is particularly well known.

### Sixth Lunar Month

The fifteenth day of the sixth lunar month is known as *yudu*, and on this day people would often travel to a clear mountain stream where they would bathe and wash their hair, and then while away the rest of day in a cool spot. There are records of *yudu* being observed from the time of Shilla, and this practice was thought to not only prevent heat-related illnesses such as sunstroke, but also general misfortune. The people would also make sacrificial offerings to their ancestors and household gods in a ritual known as *yudu ch'ŏnshin*, with such seasonal foods as watermelon, fruit, rice cakes, and cold noodles, among others. Of course, after making the ritual offerings the people would then consume all of this food, along with liquor and meat dishes.

Since the sixth lunar month is the hottest part of summer, other foods reputed to have medicinal or restorative qualities were often taken. Among these, *pat'chuk* (red bean porridge) *kaejang* (dog soup) and *samgye t'ang* (chicken-ginseng soup) were all believed to be particularly efficacious in overcoming ailments that could be brought on by the oppressive summer heat. Moreover, since the sixth month is an extremely busy season for farmers with the weeding of crops, these foods were also purported to provide the essential nutrients needed to maintain a person's strength. At the time of crop-weeding, communal labour groups known as *ture* were often recruited to work the fields in rapid succession. This operation was frequently accompanied by a farmers' music (*nong'ak*) troupe that

provided rhythmic accompaniment and a pleasant distraction from the harsh and repetitive work of weeding.

### Seventh Lunar Month

The seventh day of the seventh lunar month is known as *ch'ilsŏk* and this is the day that magpies and crows are said to fly to the heavens, where they make the Ojakkyo Bridge that allows the separated lovers Kyōnu (Herdsman) and Chingnyō (Weaving Damsel) to be united for a single night. This legend dates from the time of the Chinese Zhou dynasty (1027-771 BCE), and it is said that there are no crows or magpies to be seen on *ch'ilsŏk* day since they have all flown to the heavens. Moreover, it is claimed that it always rains on this day as a result of the tears of joy shed by the reunited lovers. Also, young women and girls offer prayers to Chingnyō so that they can become talented in sewing, and young men petition Kyōnu to give them the skills to make them good scholars. It is also around the seventh day of the month that people expose their clothing, bedding and books to the sunlight, since the rainy season has by then generally ended. This is a way to forestalling damage of these items by mould that often results from the dampness prevalent during rainy weather..

The fifteenth day of the seventh lunar month is known as *paekchong* (hundred kinds) or *paekchung* and is largely a Buddhist festival in which the 'hundred kinds' of fruits and vegetables are offered in a ceremony to Buddha. This is accompanied by celebrations with food, dance and music. The origins of this ceremony are thought to be found in the Koryō festival known as the *uranbun hoe* that was one of the two major Buddhist festivals of this period. Moreover, the shamanistic ritual *manghonil* (day of the dead spirits), which consists of food and vegetable offerings to the ancestral spirits and also performed on the fifteenth day of the seventh lunar month, is thought to be related to *paekchong*.

Other notable folk customs of the seventh month include *homi ssitki* (hoe-washing day), which is held on the fifteenth of the month and is a day both of rest and festivity among the farmers. This day is so named since it marks the end of the weeding season and thus the farmers can clean their hoes early and then have a day of leisure. The farming families all prepare food and drink, gather at a cool meeting-place by a river or lake, and hold a party, accompanied by farmers' music, dancing and various folk games. The seventh month also marks the beginning of the planting season. Autumn crops are planted, such as cabbage and turnips which are ingredients of the *kimch'i* that is prepared at the beginning of winter. Also, to protect the ripening grains, farmers erect scarecrows in the fields at this time.

### Eighth Lunar Month

The major folk event of the eighth lunar month is *Ch'usŏk*, or Harvest Festival. This event has been observed in Korea since at least the beginning of Shilla as recorded in the *Samguk sagi* (History of the Three Kingdoms), at which time it was known as *kawi*. This holiday is also known by the designation of *Han'gawi*. The festive atmosphere of this holiday is further aided by the ideal weather of this season in Korea, with moderate temperatures and clear skies. Thus, with the newly-harvested crops and the tedious work of the farming season behind them, the people can relax, visits ancestral graves (*sŏngmyo*) and offer thanks for their harvest.

The events of *Ch'usŏk* begin with early rising, bathing and dressing in one's best clothes, before preparing the foods that will be offered at the ancestral shrine on this day. Many foods are prepared for *Ch'usŏk* including those with the freshly harvested grains, fruits and liquor that will serve both in offering sacrificial rites to the ancestors and for the subsequent feast that will be enjoyed by all. Along with the foods prepared for this day, there are many folk games enjoyed by the people, including *chuldarigi* (tug-of-war), *kanggang sulwŏllae* (a circle dance), swing play, see-sawing, *tol ssaum*, and *ssirŭm*, together with music and

dance. *Ch'usŏk* continues to be observed and with *Sŏllal* (New Year) is one of the two major holidays.

### Ninth Lunar Month

The ninth month is somewhat quiet for the observation of major folk customs, but there are still those events that the people take notice of. The ninth day of the month is notable in that it is said to be the day that the swallows return to the south, marking the end of the temperate weather of autumn. Moreover, the ninth day is auspicious in that it is a double *yang* (positive, male energy) number day, and thus is often marked by certain folk games or rites. With the beauty of the autumn foliage to be seen, many people journey to nearby mountains to view the autumn landscape, and this has traditionally served as a muse for many poets and painters. Of the seasonal food and drink prepared for this month, those that include the chrysanthemum are notable, such as the *kukhwa-jŏn* (chrysanthemum rice-cake) and *kukhwa-chu* (chrysanthemum liquor). Pomegranates and pine nuts are also enjoyed during the ninth lunar month.

### Tenth Lunar Month

The third day of the tenth lunar month is commemorated as the day that the legendary founder of Korea, Hwanung, descended from the heavens on to Mount T'aebaek with 3 000 followers and established an earthly kingdom, which later was ruled by his son Tan'gun for some 1 500 years and known as Ko Chosŏn. This day is called *kaech'ŏnjŏl* (Foundation Day), and is considered as the day that Korean history began in the year 2 333 BCE. *Kaech'ŏnjŏl* is still marked by ritual offerings to Tan'gun and the heavenly deities, and is a very important day to the adherents of Tan'gun'gyo, the religious cult that centres around the veneration of Tan'gun.

Other events of the tenth lunar month include shamanistic rites offered to the tutelary god of the household (*sŏngju*), various winter foods such as mugwort soup (*ssuk t'ang*), rice cakes (*ssuk ttŏk*) and dumpling soup (*mandu kuk*) made with vegetables, beef and other meats. The preparation of winter *kimch'i*, known as *kimjang*, is also undertaken in this month as the cabbage and turnips planted in the seventh lunar month are harvested and processed into the vegetable side dishes that will be enjoyed throughout the long winter. There are many types of *kimch'i* prepared by the womenfolk at this time including, *paech'u* (cabbage *kimch'i*) and *kkaktugi* (cubed turnip *kimch'i*). After preparation, the *kimch'i* is placed in earthenware vessels of varying size and buried in the ground, which keeps the pickled vegetables fresh throughout the winter.

### Eleventh Lunar Month

The eleventh month is marked by *tongji*, or the winter solstice, which is accompanied by many folk customs. In traditional times, *tongji* was the day in which everyone added a year to their age, since this was the beginning of the year according to the former calendrical system. One exceptional seasonal food prepared for *tongji* is *tongji p'atchuk* (winter solstice red-bean porridge) a dish eaten by all family members. The red colour of the *p'atchuk* was thought to be an effective means of driving out any baleful spirits present in the household. During Chosŏn, the eleventh month was the time that calendars for the year ahead were distributed to government offices and also when the tribute of mandarin oranges was sent from Cheju Island to the royal palace. Other customs in this month include special foods such as *naengmyŏn* (cold buckwheat noodles) and drinks like *sujŏnggwa*, a tea made with persimmon, ginger, cinnamon, sugar, and pine nuts and served cold..

### Twelfth Lunar Month

In the last month of the year, the major event is *sōddal kūmūmnal*, or New Year's Eve, which marks the passing of the old year. Many of the events of this season are in preparation for the new year, but there are also those that concentrate on the last night of the old year. At the forefront of these is the so-called 'watching out of the year' (*hae chik'im*), which included lighting lanterns in every part of the house and keeping the whole family awake to greet the cock's crow of the new year. Folktales provide accounts that those who fell asleep on this night awoke the next morning with white eyebrows, and thus children were urged not to sleep lest this happen to them.

Other events of the last month of the year include the *narye* ceremony, which was held to drive away all of the demons of the past year in both the homes of commoners and the royal palace. In this month, each family would repair worn spots on the kitchen hearth, put the house in good order, and tidy or repair the animal pens. Then at midnight on the last day of the year, they would build a bonfire in the front courtyard of their house and set off firecrackers. This ceremony was thought to drive off demons and malevolent spirits from the house and its environs and thus begin the new year in a propitious manner. A similar procedure was followed in the royal palace, although the ceremony that accompanied the ritual was much more elaborate, and included shamans, ritual dancers and musicians. This ceremony has been observed in Korea since early Koryō, and continued to be performed at the royal palace, albeit on a smaller scale, throughout Chosōn.

### Intercalary Month

The leap month, which occurs every fourth year, is treated as an extra or free month and carries no religious or folklore significance. Thus, since this month is not plagued by problems from ghosts or spirits, it is generally considered as both a good and safe time for the people. Moreover, the intercalary month is said to be the best time to prepare coffins for the elders or garments for the dead.

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Daedong (Taedong) Bank

[Banks]

### Daegu University

Daegu University (Taegu Taehakkyo) is a private university situated in Naeri Village in Kyōngsan. Founded as Han'guk Sahoe Saōp Hakkyo (Korea Social Work College), the school was the first in Korea to offer specialised training in the fields of social work and education for the handicapped. In February 1961, the school was elevated to the status of a college and in January 1973, a graduate school was added. In order to accommodate the school's expansion, a new campus was created in Kyōngsan County (now Kyōngsan City) just east of Taegu in 1979 and in December of the same year, the school's name was changed to Hansa Taehak. When the college became a university in March 1982, the school acquired its present name. At this time, the university was made up of six colleges and one graduate school.

The university now consists of twelve colleges and five graduate schools. The Kyōngsan campus has become the university's main campus, with the Colleges of Economics & Business Administration, Engineering, Fine Art, Human Ecology, Humanities, Law, Natural Resources, Natural Science, Public Administration and Social Science as well as an Evening Class Program. The campus also contains the Graduate School as well as the

Graduate Schools of Education and Industry & Information. At the Taegu Campus, are the Colleges of Education and Rehabilitation Science, and the Graduate Schools of Rehabilitation Science and Social Development.

*Daehan* (Taehan) *Maeil Shinbo*.

[United Kingdom and Korea]

Daewoo Group

[Industry]

## Dance

### History

The history of Korean dance begins some 3,000 years ago. As in many other cultures, Korean dance evolved largely from the religious ceremonials of primitive tribes. In the Three Han tribal states of Mahan, Chinhan, and Pyŏnhan, dance was also closely linked to the agricultural cycle, as it still is in farmers' festival music and dance - called *Nongak* - of present-day Korea.

In the 13th c. B.C.E., many tribal peoples were roaming the northern and central parts of the Korean peninsula. One of these tribes, the Puyŏ, who occupied the area that is now Manchuria, held a festival during the 10th month of the lunar calendar (November) called *Yŏnggo*, which they celebrated with songs and dances. The Ye people in the northeast held a festival called *Much'ŏn* in or around October, and this also included songs and dances. The ancient Chinese chronicle, the *Hou Han shu* (History of Later Han dynasty) and *Wei shu* (History of the Wei dynasty), compiled between the 6th and 7th c. C.E., tells us that invocatory group dancing and singing were characteristic of the sacrificial ceremonies to the gods of heaven and earth which were carried out as part of these festivities.

In the Three Han Kingdoms (Sam-Ham) in the south thanksgiving festivals were held twice annually, after rice transplantation and after harvest. The *Wenxian tong kao* (Kor. *Munhŏn t'onggo*), describes the dances performed at these festivals: they were, "...performed by a dozen or so dancers, who, lined up in a single file, followed the leader, raising their hands up and down, stamping on the ground to the accompaniment of music...the ceremonies were presided over by a leader who might well have been a Shaman who was, at the same time, lyricist, composer-musician, and dancer...". This, again, is similar to farmers' festival music and dance, which, thereby, may be the oldest form of dance extant in Korea today. It is still closely related to folk religion, or Shamanism being often utilized to exorcise evil spirits or to supplicate the beneficence of the gods. The same may also be said for the mask dance-dramas.

However, the earliest known Chinese reference to these various types of ritual festivities is found in the *San Guo zhi* ('The History of the Three Kingdoms') compiled by Zhen Shou in 297 C.E., in the section dealing with the 'Eastern People' (the inhabitants of Korea), telling of the ritual practices held by various tribes up until the 3rd c. C.E.: "In the fifth month, they sacrifice to spirits; all day and night, without rest, they sing, dance, and drink wine." This same chronicle also describes the Korean people as being endowed with, "...a talent for the arts that excels both in originality and creativity."

The *Zhou li* (Rites of The Duke of Zhou), describes Korea as being, "...a land of dance and music that is forever bursting forth anew with an art filled with vigour and vitality", pointing up the fact once again that from ancient times the Koreans were a people endowed with a gift for the arts who delighted in music and dance.

In these ancient rituals to heavenly deities, held before the outset of farm work and after the agricultural cycle was completed, labour and the arts enjoyed a common origin and existed

together in harmony and accord. The rituals were continuously handed down and further propagated among succeeding generations so that they came to form the very basic character of Korean culture : and so it is that Korean music and dance found in folk rites, folk games, farmers festival, music and dance, and in the mask dance-dramas are not separate entities in themselves, but are considered part of an integral whole along with ritual and drama.

The Shaman who presided over the festivals of the Three Han Kingdoms may well have been the immediate predecessor of the *hwarang* (flower of youth ) of the subsequent Silla period, a unique society of young men whose name in present-day Korea is associated with that of knight, fearless warrior, man of arts and letters, and other highly notable qualities. But, according to the most reliable historical sources, they were only partly such, being also quasi-Shamanistic and *kwangdae* (dancers, singers, actors) as well.

The earliest source we have on the *hwarang* is the *Samguk sagi* (History of the Three Kingdoms), compiled in 1145 C.E. This chronicle tells us that the *hwarang* were organized into their final form in 576 C.E., during the last year of the reign of King Chinhŭng (r. 534-576) for ethical, artistic, and military training.

The same King Chinhŭng who founded the *hwarang* organized an annual court entertainment known as the *P'algwanhoe*, a mixture of Buddhist and earlier indigenous religious elements at which the *hwarang* are believed to have performed. This festival, held in the palace gardens, was a formalization of the annual and semi-annual custom of heaven-worship which had been observed by primitive tribes and has survived today in remote villages in the form of such periodic festivals as the mask dance-drama of Hahoe. According to Hong Pong-han's *Tongguk munhŏn pigo* (Encyclopaedia of Korea, 1770), participants "...amused themselves with singing, dancing, and variety acts, and also prayed for blessings."

While the foundation for some of Korea's music and dance tradition was being laid by the Silla *hwarang* in the south, a people characterized by bravery and strong will-power were creating music and dance of a different nature in the Koguryŏ kingdom to the north in what is now Manchuria. A fresco on the walls of the *Muyong chong* ( Tomb of the Dancers ) discovered in 1940 in T'onggu, once the capital of Koguryŏ, provides significant evidence. Dating from approximately 500-650 C.E., the fresco reveals convincingly the impetuous, almost Mongol-like ferocity of the people. A portion of the mural contains a scene with five dancers and seven musicians showing the figure of the Koguryŏ dance: "...shrugged shoulders, protruded hip, side-stepping with arms raised horizontally and hands dropped."

The *P'algwanhoe* which was performed until the end of the succeeding Koryŏ dynasty, is considered to be important in the history of Korean music and dance because it not only included Korean and Tang dynasty, China music, but also dance and acrobatics, which were collectively referred to as *paeghŭi* (one hundred games). At the *P'algwanhoe*, as held at the Koryŏ court, masked plays and the *Ch'ŏyong* mask dance-drama were performed. The latter was created from a *hwarang* lyric poem, 'The Song of *Ch'ŏyong* ', taken from a collection of fourteen pieces of vernacular poetry of Silla referred to as *hyangga* and preserved in the *Samguk yusa* (Legends and the History of the Three Kingdoms). The song is said to date from the late 9th c. It is thought to be a Shaman ritual song that passed into the repertory of the Koryŏ dynasty in an extended form and was believed to be potent against disease .

The first historical records of the mask dance-dramas appear in lyric poetry - as is the case with the *Ch'ŏyong* - written by the famous Shilla period scholar-poet Ch'oe Ch'i-wŏn (857 C.E. - ) in the 9th c., entitled 'Five Poems on Korean Music' (*Hyangak chabyŏng osu* ), and recorded in the *Samguk ssgŭi* (History of the Three Kingdoms), compiled by Kim Pushik (1075-1151 C.E.). Though the title bears the words '...Korean Music', the dances

correlated with these poems are believed to be either Turkestani, Indian, or Central Asian in origin and were introduced into Korea from Wu dynasty South China as Buddhist ceremonial mime dance - some sources say mask dance-drama - known as *Kiak* (Jap. *Gigaku*) by a Paekche dynasty musician named Mimaji (Jap. Mimashi), who later, in 612 C.E., taught these dances at the royal court of Japan. This fact suggests that Central Asian music and dance had already been in use before Tang music and dance ever reached Korea. Moreover, the facial features - particularly the prominent noses - of the masks employed in the dance-drama point to a Central Asian origin.

Only when performed at Buddhist temples did the *Kiak* retain its original message of the consequences of worldly pleasure for the unfaithful. Towards the latter part of the Chosŏn dynasty (1392-1910), this Buddhist didactic dance-drama was to become, under folk influence, a satire on apostate Buddhist monks, and the lion - whose original purpose in the drama was to devour those who transgressed the precepts of Buddha - began devouring the decadent monks themselves.

Although the Chosŏn dynasty was the age of Confucianism, Confucian ritual music and dance had actually been imported into Koryŏ from Song dynasty in 1116, a year that stands out in the musical annals of Koryŏ as being perhaps the most important of all, for it was in this year that Sung Emperor Huizong (r. 1100-25), a noted patron of the arts, sent a complete set of musical instruments, dance and music scores, costumes, and props for the performance of Confucian ceremonial music and dance.

Another important event was the introduction into Korea of a large amount of Chinese court and religious music and dance of the Song dynasty, which eventually replaced the music of Tang. As early as the 10th c., Chinese musicians and musical instruments had already found their way into Koryŏ and this simple, but noble, Chinese music and dance (referred to as *Tangak*) was always offered jointly with so-called Korean native music and dance (referred to as *Hyangak*), which was livelier by comparison whenever performances were given at royal court banquets and other occasions.

In 1073, court dances of the Song dynasty such as *pao qiu yue* (*p'ogurak*) a dance game in which balls are thrown through a hole in a gate-like frame were incorporated into the *P'algwanhoe* held at the Koryŏ court. This Ball-Throwing Dance is still performed to this day, albeit infrequently.

Of all periods in Korean history, none were perhaps more favourable for dance and music than the Chosŏn dynasty; for, in 1418, young King Sejong (r.1418-50) ascended the throne and brought Korean culture in general to its apex. This period initiated the great era of codification and transcription. For the first time, special attention was given to detail and authenticity. The great king gave himself over to music and dance as much as he did to language, mathematics, astronomy, literature, and fine arts. Together with his chief court musician, Pak Yŏn, he classified all court music and dance into three primary divisions: *Aak* (Confucian ritual), *Tangak* (Chinese Tang and Song dynasty), and *Hyangak* (native Korean). In addition, he readjusted the system of musical performance at the royal court and the costumes of the court musicians and dancers.

King Sejong's work of classification was continued by King Sejo (r.1455-68), who classified instrumental and vocal music as well as dances and developed the theory of musical notation. His grandson, King Sŏngjong (r.1469-94), had the musical theorist Sŏng Hyŏn compile the *Akhak kwebŏm* (Standard Work of Musical Studies) in 1493. It is said to be the first and the greatest, most comprehensive treatise ever written on music and dance in Korea. This epochal text contains not only the Chosŏn period music and dance extant at the time, but also covers the theory of music, the arrangement of the orchestra, musical instruments, costumes, chor-eography, properties, procedures for court dances, and even dance programs. Eight of the dances described are of Chinese origin; seven of traditional



Korean. The scores of five new dances, which were created during this early Chosŏn period to commemorate the founding of the dynasty, are also included. Its detailed descriptions and illustrations made it possible to restore old music and dances after the court musicians and dancers had fled to the countryside and the musical instruments had been destroyed during the Japanese Hideyoshi Invasions at the end of the 16th c. So precise are the contents of this book that it may be used to this day as a reference in re-creating music and dances that have long fallen into disuse.

In 1759, during the reign of King Yŏngjo, the first book of dance scores, the *Siyong mubo* (Scripts of Current Dances) was compiled. The scores in this book are those of the Confucian ritual dance, the *Il-mu* (Line Formation Dance), which was imported into Koryŏ from Song Dynasty China in 1116 and which was performed at ceremonies held at the Confucian and Royal Ancestral Shrines.

In the early part of the 19th c. Crown Prince Hyomyŏng, 1809-1830 is reputed to have composed many court dances, among which is *Kain chŏn moktan* (Beautiful Persons Picking Peonies), created during the reign of King Sunjo (r.1800 - 34) in tribute to the literary and martial achievements of his royal ancestors. According to Song Kyŏngin, former director of the National Classical Music Institute of Korea (NCMI), Hyomyŏng was probably the only great court dance composer, and of almost all known Korean court dances, about 50 are either his own creations or revisions. That he also created the dance known as *Ch'unaeng chŏn* (A Nightingale Singing in Spring-time), however, is open to question. Dr. Ho Kuang-chung of Singapore University maintains that the dance was known in Tan and Song dynasty, and that it is the T'ang version which is now preserved in Japan and the Song version which is preserved in Korea.

With Japan's annexation of Korea in 1910, the Chosŏn court, along with its music and dances entered into a state of decline, leaving behind only a few remnants to be preserved in what was once the Royal Music Conservatory that later became the NCMI and is presently called the Korean Traditional Performing Arts Centre. Folk music and dance, which had been flowering among the common people since the latter part of the Chosŏn period, also entered into a state of gradual decline after the 1919 Independence Movement, when modern Western music and dance began to be introduced into Korea by the Japanese.

The period of the Japanese annexation of Korea (1910-45) is marked by a decided turn in the tide of what remained of the eastward cultural migration from China. Japan had by this time become quite Westernized and sent this wave of Westernization, as well as her own traditional cultural influences, westward, submerging her new possession in a completely new era. Every aspect of life was affected, including traditional music and dance. Fortunately, for Korean folk dance, this period also witnessed the last of the great dance masters, Han Sŏng-jun, who, until his death in 1938, stood alone and unexcelled in upholding the great folk dance tradition. So notable were his achievements that even the Japanese could not overlook his merits, and they presented him with an art award. Ironically, it was one of Han's most talented pupils, however, who sub-sequently dealt Korean traditional dance one of its most devastating blows. Choi Seung-hee (Ch'oe Sŭnghŭi) studied with Han and then went to Japan where she became the student of Ishii Baku, who brought the *Neue Tanz* (New Dance) to Japan from Europe. Korean audiences received her performances unfavorably, but when she took her dances to Japan, they were enthusiastically received and she became established by the Japanese as the 'Queen of Korean Dance'. As time passed, Korean dance became even further Westernized at the hands of Choi and her students. Fortunately, another one of Han's students was his own grand-daughter, Han Young-sook (Han Yŏngsuk), who faithfully carried on the folk dance tradition handed down to her by her illustrious grandfather. Her interpretation of *Sŭngmu* (the Buddhist Monk Dance), created by her grandfather from Buddhist ceremonial dances, called *Chakpŏp* (*nabich'um*), was superb and flawless in every sense of the word, and set a standard that was followed by a host of dance students to come. For her extraordinary



talent and her devotion to maintaining the folk dance tradition, she was designated a 'Human Cultural Treasure' by the Korean government, as was court dancer Kim Ch'unhŭng, who in the early 1990's was the only living male court dancer left in Korea, and who (then well into his 80's), still danced and strived to revive and preserve the dances of the royal court that have long since passed into oblivion. Most dancers active on the dance scene in Korea today, however, seem to derive their greatest satisfaction from their own creations rather than from the glorious dances of the past. It is, perhaps, a manifestation of the new freedom that came with the liberation from Japan in 1945, the birth of the republic in 1948, and the trend toward democrat-ization that has followed ever since.

A C Heyman

## Dankook University

Dankook University (Tan'guk Taehakkyo) is a private university situated in Hannam-dong is Seoul. Established as Dankook college in November 1947 with Chang Tobin as its first president, the college was moved to its present location in Yongsan Ward in July 1957. A graduate school was established in the following year. In 1967, the college became a university, with Chang Ch'ungshik as its president. At that time, master's and doctoral programs were established. The university's undergraduate curriculum was further developed and this led to the building of a new campus in Ch'ŏnan in South Ch'ungch'ŏng Province.

Today, the university consists of twenty colleges and eight graduate schools. At the Seoul campus, are the Colleges of Commerce and Economics; Education; Engineering; Evening School; Law; Liberal Arts; Music; Politics and Economics; and Science. There is a separate Graduate School, side-by-side with the Graduate Schools of Education; Industrial Design; Industrial Technology; Labour-Management Relations; Management; and Public Administration. At the Ch'ŏnan campus are the Colleges of Agriculture; Arts; Dentistry; Economics and Commerce; Engineering; Humanities; Law; Medicine; Natural Science; Policy and Business Management; Social Science; and Sports Science. In May 1981, a museum was opened and its three-storey building contains a large number of artefacts, especially of ancient items of apparel and decoration, such as crowns, ceremonial attire, belts and shoes. University Publications include the *Tandae shinmun* in Korean and *The Dankook Herald* in English.

## Daoism

Daoism refers to both a religious system that arose in the early centuries (CE) and to a group of texts usually understood to be philosophical; the most important of which come from the third century BCE and earlier. These texts, notable the Laozi (also commonly known as the *Daode jing* or The Way and its Power) and the Zhuangzi, are often seen to oppose the Confucian ideal, emphasising spontaneity and dismissing ritual. The religion of Daoism is traditionally understood to have begun with revelations delivered to Zhang Ling from the deified form of Laozi. Its goal was longevity and the ultimate achievement of immortality through alchemy, sexual regimens, meditations, special diets and by other means. Daoist practitioners often chose to live alone, deep in the mountains, striving for harmony with the forces of nature. The religion incorporated into its practice particular readings of the Laozi -- the *I Ching* (Book of Change), *Yinyang* and Five Elements theory, medical practices, prognostication and divination.

### Introduction to Korea

When Daoism was introduced to Korea, there were certain factors which prevented it from developing to the extent it had in China. First, unlike Chinese Daoism, which had a chance to develop for several centuries before an increase in Buddhism's popularity, in Korea

Daoism had to compete with Buddhism from the outset. Secondly, in China, Daoism could criticise Buddhism as a foreign import, while in Korea, both ideologies were on an equal footing.

Conversely, there were many common elements in Daoism and early Korean beliefs. For example, the Chinese ideal of the Daoist immortal was easily combined with early Korean worship of mountain spirits (*sanshin*) as seen in the Tan'gun myth. In addition, the ideal of the Daoist sage who is able to control the elements of nature had its parallel in Korean shamanism.

### Koguryŏ

According to the *Samguk yusa*, in 624 the Emperor Gaozu (r. 618-626) of Tang China sent a Daoist priest to Koguryŏ along with a statue and the *Daode jing* as a gesture of friendship. This marks the formal introduction of Daoism to Koguryŏ. However, the religion does not seem to have increased its following at this time. Twenty years later, in 643, Yŏn Kaesomun (?-666), the true power behind King Pojang (r. 642-688), presented a memorial to his king requesting that Emperor Taizong of Tang agree to despatch a priest to teach Daoist principles in Koguryŏ. Later in the same year, the Chinese monk Shuda arrived with seven other Daoist priests and another copy of the *Daode jing*. King Pojang also converted several Buddhist Temples into Daoist Temples and these served as bases for conducting activities to propagate Daoism. The Daoism introduced at this time was of the Celestial Masters sect, and main Daoist practices were centred around ritual offerings to Heaven and the stars. Koguryŏ's attempt to introduce Daoism as a state religion came too late, as the Koguryŏ kingdom soon succumbed to the combined Shilla and Tang forces in 668.

### Paekche

Although little is known about religious Daoism's introduction to Paekche, Japanese records such as *Kojiki* and *Nihon shoki* claim that Daoist texts and rituals were imported from Paekche by Ajikiki and Wang In. These records suggest that Daoism entered Paekche at an early date in the country's development. According to the *Samguk sagi*, when King Kungusu (375-384) was a prince, he fought against invading Koguryŏ forces. When the defeated Koguryŏ forces fled, the prince pursued them to Sugok Fortress where he prepared to make a further attack. However, his general, quoting a passage from Chapter 44 of the *Laozi*, dissuaded him from making the rash attack. It follows that if Daoist passages were common knowledge even to the military by the fourth century, it can be assumed that philosophical Daoism entered Paekche even earlier.

### Shilla

Many of the early hagiographical accounts of Shilla heroes tell of magical feats reminiscent of the (magical) powers commonly attributed to Daoist adepts. Hogong, who helped Pak Hyŏkkŏse found Shilla, is described as being able to control the natural elements, as well as the birds and the beasts, but these legends may be derived from Shilla shamanism. Many early Shilla legends concerning the mountains surrounding the capital, Sŏrabŏl (present-day Kyŏngju), are also connected with Daoism.

### Greater Shilla

During Greater Shilla, an increasing number of scholars travelled to Tang China to study. Many of them returned with knowledge of Daoist techniques of cultivation. For example, during the mid-ninth century, the Shilla scholars Ch'oe Sŭngu, Kim Kagi, and the Buddhist monk Chihye studied at Guangfa Temple on Mt. Zhongnan. While there, they happened to meet a Daoist adept who introduced them to another Daoist master by the name of Zhongli Quan, (Han Zhongli), one of the Eight Immortals. From Zhong, they received a

number of Daoist works and esoteric teachings. After three years, they obtained the cinnabar elixir -- a metaphor for Daoist enlightenment. The three scholars later returned to Shilla where they were influential in spreading Daoist practices. Kim Kagi and Ch'oe Sŭngu passed on their knowledge to Ch'oe Ch'iwŏn, the renowned Greater Shilla scholar.

### Koryŏ

During Koryŏ, Daoist practices were incorporated into Buddhism. An example is the continuation of the *P'alghanhoe* (Festival of the Eight Vows), which was first held in Shilla. But the ceremony was expanded to include many Daoist elements. In a similar manner, the *Yŏndŭnghoe*, or Lantern Lighting Festival, came to be celebrated with Tang song and dance forms which were Daoist in character.

Daoism also benefited from intermittent royal support. Yejong (r. 1105-1122), the successor to Injong, so favoured Daoism that he even wanted to change the national religion from Buddhism to Daoism. The Chinese emperor, responding to Yejong's wish to know more about Daoism, sent two Daoist monks to Koryŏ. Yejong built Pogwŏn Palace as a Daoist temple for them. In the temple, the monks trained the Koryŏ people in Daoist rites. It must be remembered, however, that these Koryŏ Daoists did not observe any monastic precepts or wear any special monastic garb. On the contrary, they returned to their houses daily after training. This indicates that the monastic traditions of Chinese Daoism were unable to take root in Koryŏ at this time.

On of the most concrete examples of the Koryŏ amalgamation of Buddhist and Daoist beliefs is King Injong's (r. 1122-1146) establishment of the P'alsŏng-dang (Eight Sages Shrine). In 1131, Injong sent Yi Chungbu to the Western Capital (modern-day P'yŏngyang) and had him erect the P'alsŏng-dang in Imwŏn Palace. Within the shrine, eight hermit-sages (*sŏn*) were enshrined. The first hermit-sage was Munsusari, who was conceived as the sage associated with the sacred Mt. Paektu. The other figures are a mixture of Daoist and Buddhist figures.

### Chosŏn

During Chosŏn, Daoism continued to enjoy intermittent support from members of the royal household. However, opposition from the Confucian literati led to a gradual decline in formal Daoist rites and practices. Even so, Daoist beliefs and practices continued to have a social impact. The great advances in medical knowledge during Chosŏn were to some extent a result of Daoist learning. In particular, the *Tongŭi pogam* (Exemplar of Korean Medicine), a large medical compendium finished in 1613, was influenced by Daoist medical knowledge. More explicitly, the work can be seen as a response to the Daoist quest for immortality. In particular, Daoist influence is evident in the work's Naegyŏng Chapter.

The scholar Ch'ujŏk put together the *Myŏngshim pogam*, a short compendium of verses to be used as a guide to self-cultivation. Although this work, which has continued its popularity to the present day, consists primarily of quotations from Confucian texts, there are many passages from Daoist thinkers.

In Korea, Daoism had a significant influence on Chosŏn thought. Neo-Confucianism, the state ideology of Chosŏn, was already imbued with many Daoism ideas from its inception in Song dynasty China.

By the end of Chosŏn, the influence of Daoism could again be witnessed in beliefs of the millenarian movements that began to appear throughout Korea. Chief among these was the Tonghak Movement, founded by Ch'oe Cheu (1824-1864). Ch'oe preached a combination of Daoist, Buddhist and shamanist ideals with the Neo-Confucianism of Sŏ Kyŏngdŏ (1489-1546). He proclaimed far-reaching goals -- ideals such as equality for all men, in

addition to the chanting of magical verse as a form of protection. In particular, his writings in *Yongdam yusa* (Hymns from Dragon Pool) are noted for their many Daoist elements.

### Daoism in Korean Literature

During the turmoil existing in Chosŏn after the 1592 Japanese invasion, many popular writings appeared that reflected the people's desires to escape the turbulence that now dominated their lives. Novels written by members of the intelligentsia, such as *Hong Kiltong chŏn* (The Tale of Hong Kiltong) by Hŏ Kyun (1568-1618), began to suggest alternatives to the Neo-Confucian belief system that gripped Korea. These works revealed protagonists well-versed in the Daoist arts which they used to achieve dominance over the ruling apparatus. Other anonymous works mirrored the collective longing of the common people to escape the hardships and burdens of everyday life, through the assistance of supernatural forces that had harnessed the power of mystical Daoism. *Sukhyang chŏn* (The Tale of Sukhyang) is one such work. In addition to these literary works, there were those composed by self-proclaimed Daoists who, having withdrawn from Confucian society, sought to form their own communities, governed according to Daoist principles. A representative work of this genre is the *Ch'ŏnghak chip* (Collected Works of Ch'ŏnghak) written by Cho Yŏjŏk in mid-Chosŏn. This is in the form of a literary miscellany and is a record of the deeds of various individuals who were skilled in the Daoist arts of alchemy, the elimination of emotions, and invoking trances, among others. The work is also exclusive in that it sought to establish a Daoist lineage in Korea showing the existence of this religion since the time of the legendary founder of Korea, Tan'gun.

The inclusion of Daoist beliefs and practices can also be witnessed in the oral literature of the common people. In the genre of *p'ansori* many of the themes of these dramatic performances reveal roots in Daoist beliefs. *Shimch'ŏng ka* (The Song of Shimch'ŏng) reveals a strong belief by its composer group in the necessity of being assisted by supernatural forces in order to achieve a happy life. Another *p'ansori* work, *Hŭngbu ka* (The song of Hŭngbu) reveals a motif of supernatural assistance by animals that leads to an abundant life. The popularity of these works indicates that the commoners believed one way in which to escape their many hardships was through the intervention of supernatural forces. Significantly, too, the appeal of Daoism lay in the hope that it would provide the commoners with an elixir to expunge the troubles which plagued their everyday lives. Other genres of oral literature, most notably *muga* (shaman songs), also show the extensive incorporation of Daoist themes into their repertoire.

### Other Daoist Influences

Where religion is concerned, Daoism has had rather a pervasive influence in many aspects of Korean religions. Perhaps this is most notable in shaman beliefs in Korea. In examining the pantheon of deities in Korean shamanism, the number of these entities having a connection to Daoism is quite striking. Moreover, the adoption of Daoist concepts such as the Jade Emperor (Okhwang sangje) into shaman beliefs is clearly a manifestation of the syncretic nature of these two belief systems. Daoist influence can also be seen in Buddhism, and the early Nirvana sect of Buddhism clearly exhibits this. This sect, which holds that an immortal Buddha-nature exists within all creatures, was propagated most notably by the late-Koguryŏ monk, Pod, in an attempt to counter the prevalent appeal of the Daoist belief in immortality.

### Modern Daoism

The influence of Daoism is still felt in Korea, and can be attested to in the manifestation of Daoist symbolism in many different areas. However, it must be noted that the syncretic nature of Daoist, Buddhist and shamanistic beliefs provides many ambiguities when trying to state exactly where the origin of a particular practice lies. One manifestation of Daoist

beliefs is seen in the fact that the Chinese characters for longevity (*su*) and happiness (*pok*) are used to decorate many everyday objects, such as eating utensils, blankets and cushions. This reveals that Koreans today are continuing their quest for the realisation of these mainstays of Daoism. Another area in which Daoist beliefs can be seen is the use of amulets (*pujok*) to ward off evil influences. These are often placed above doorways or carried by a person in order to prevent misfortune. However, it is the manifold ways in which Daoism has influenced both Korean religious and philosophical thought that remains its greatest legacy.

Daoism has also influenced a number of recent religious movements. Daoist practices, such as breathing exercises, meditation in fixed postures and physical exercise programs, have recently enjoyed considerable popularity. Many of these new movements, including Tanhak, Söndo, Kuksöndo, and others of like ilk, which are almost exclusively interested in Daoist practices as opposed to ideology, are not genuine religious movements in the strict sense of the term.

Judging from the large number of Korean translations and commentaries of the Laozi and Zhuangzi, there has also been a continuous interest in philosophical Daoism in the modern era.

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Democratic Republican Party	[History of Korea; Politics]

### Design

In Korea, designs have been used to decorate clothing, pottery, handicrafts, sculptures, buildings, religious art and other objects. The origins of Korean design are complex. Numerous waves of migrants came into the Korean peninsula from the north. Each successive migration brought in different design techniques and art motifs. In addition, these people were, from earliest times, influenced by the related Mongolian and Manchurian tribes to the north and the Yangtze River culture to the west.

Decorative designs were in use as early as Korea's Palaeolithic Age. During the early Neolithic Age, simple pottery was decorated by affixing strips of clay to a vessel. Around this time, simple line drawings also became common on both pottery and tools. The Middle Neolithic Age, on the other hand, is characterised by comb-pattern (*chŭlmun*) pottery. Produced from about 5 000 B.C.E., this pottery was made by adding stacks of circular strips or by repeatedly wrapping a single coil around a piece of pottery. The body of the pot was decorated with thin lines (like those from a comb), each row at opposite angles. This pattern has been found in Inner Mongolia, Manchuria, Japan and throughout north Asia from Scandinavia to Siberia. During the Late Neolithic Period, the use of painted designs spread to Korea from China. During this period, wave and thunderbolt designs also appeared.

With the advent of the Bronze Age, geometrical designs such as the comb-pattern became much more refined. A mirror from this period (National Treasure no. 141) shows exquisitely detailed triangles, concentric circles and radiating lines. In addition, decorated bronze daggers, mirrors, buckles, etc., from the confederated kingdoms period have been excavated. These artifacts are usually decorated with geometric patterns or by realistic images of animals. Rock drawings from this period often show hunting scenes on land and sea or geometrical designs.

Design styles and techniques became much more diverse during the Three Kingdoms Period. The early design motifs from this period were based on indigenous beliefs related to ancient Altaic myths and Shamanism. For example, early gilded crowns have metal strips in the shape of trees and antlers, an indication of the early veneration of trees and deer. The crowns are also decorated with small, curled pieces of jade.

With the introduction of Chinese culture during the Three Kingdoms Period, Korea came into contact with Buddhist religious designs and images from as far away as central Asia and India. The vast Buddhist cosmology provided artists with an abundant stock of religious and mythological motifs to draw from. As each of the Three Kingdoms adopted Buddhism, the symbolism of Buddhist cosmology blended with that of autochthonous beliefs, giving birth to distinctively Korean motifs and designs. Along with Buddhism, Daoism was introduced to Korea from China. The Daoist ideal was the immortal hermit who passed his time in leisure among remote mountain retreats. Daoist influence accounts for the recurring theme of mountainous landscapes in Korean art, as well as the frequent use of longevity symbols.

During the Greater Shilla Period, Buddhist influence and central Asian influence via China led to use of much more elegant and refined designs. Elaborate floral designs and arabesque became popular at this time, some design motifs coming from as far away as Persia. A distinctive characteristic of Greater Shilla art is its use of symmetrically placed objects such as a pair of dragons, phoenixes, fairies or celestial horses. In addition, tiles, pottery and gilded works from this period are often decorated with lions, zodiacal figures or with the imaginary Buddhist song-bird called the kalavinka.

In the Koryŏ Period, Buddhism continued to enjoy government support. At the same time, Confucian ideals exerted a much greater influence. The Daoist love of nature combined with the Confucian fondness for simplicity and frugality. As a result, the intricate designs of the previous period gradually gave way to idyllic landscapes. Such pictures consisted of descriptive pastoral scenes, such as a scholarly gentleman sitting under a pine tree, watching cranes frolic in the distance. In addition, there were many depictions of plum flowers, orchids, chrysanthemum and bamboo, since these four plants were said to represent the spirit of the cultivated gentleman.

During Chosŏn, Korean artists were initially influenced by China's northern school of painting. However, during the late Ming Dynasty, Chosŏn artists came under the influence

of the popular painting style of the Southern Sung Dynasty. As a result, Korean artists started to do paintings using ink on white paper. During mid-Chosŏn, the subject matter of such paintings became more diverse. In addition to showing mountain landscapes and leisurely scholars, artists used black ink to depict simple objects like plums, bamboo or grapes. During late Chosŏn, longevity motifs also became popular. The ten longevity symbols (the turtle, deer, crane, pine, bamboo, sun, clouds, rocks, water and the magic fungus of everlasting youth) were often incorporated into both religious and secular design motifs. In addition, various auspicious symbols, such as the unicorn (a mixture of a dragon and other animals), turtle, phoenix and dragon became increasingly common.

Some old motifs continued to be used. From earliest times, Koreans had been concerned with fertility. As a result the fish, carp and 'hundred boy' motif were used on folded screens and in pictures in order to encourage fertility. Pomegranates were also used as a fertility motif, their numerous seeds suggesting abundant offspring. In addition, Koreans continued to use Chinese characters as a basis for designs. The complex characters for long life (su) or good fortune (pok) were often repeated or alternated. Other designs were used to drive away evil spirits. Depictions of the dragon, phoenix, tiger and turtle were believed to prevent evil from the east, south, west and north respectively. For similar reasons, complex talisman designs (originally from China) resembling Chinese characters were also employed. These designs, usually red on white paper, were pasted on walls and above doors to ward off evil influences. Numerous designs, such as the Buddhist swastika, chain links or arabesques, continued to be used on lattice work on doors and buildings. Many of these design motifs were used to represent long life or to guard against evil spirits.

Chinese homophones also influenced symbolism in China and Korea. For example, the Chinese character for 'deer' (rok) has the same pronunciation as the character for 'emolument' (rok), thus deer are sometimes used in Korean art to represent financial success. Likewise, the character for 'bat' (pok) and 'good fortune' (pok) have the same sound; hence, bats have traditionally been a favourite motif in East Asia.

The vast mixture of designs and motifs, derived from multiple layers of history and culture, has made Korean design a particularly enigmatic puzzle. Korean Buddhist temples, in particular, demonstrate the complex origins of Korean design. These large wooden structures are elaborately decorated, on both the inside and outside, with a number of motifs from Buddhist, Daoist and indigenous sources. Each building is covered with detailed patterns, called *tanch'ŏng*, consisting of intricate patterns of bright red, blue, green and other colours. *Tanch'ŏng* is normally applied to the beams and girders, the brackets on the column heads, the corners of the roof where the bracket arms are joined to the roof frame, the eaves and ceiling, and the latticework of the windows and doors. The panels on the outside of the various temple buildings usually depict scenes from the Buddha's life, stories of the temple's founder or the famous Ten Ox-herding Pictures. However, many of the designs painted directly onto the interior or exterior of the buildings show dragons, goddesses and other motifs that are indigenous or come from China. The statues within temples and shrine halls are usually plated with gold. Much of the iconology, including the standardised motifs and complex hand positions (mudra) of the figures, are ultimately derived from Indian or central Asian sources.

Korean design is a synthesis of many influences, both foreign and indigenous. Although Korean, Chinese and Japanese designs and motifs share many features, Korean design has some subtle features that make it unique. Korean artists tend to break up a large design into many smaller elements like those of a mosaic. In addition, Korean artists especially value spontaneity, and are not greatly concerned about technical perfection. This lack of self-consciousness gives Korean designs a unique softness and naturalness.

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Dong Hwa (Tonghwa) Bank

[Banks]

Dong-A Broadcasting Station (DBS)

[Broadcasting companies]

### ***Dong-A ilbo***

The *Dong-A ilbo* (*Tonga Ilbo*, East Asia Daily) is the second oldest newspaper currently published in the ROK, with its inaugural issue on 1 April 1920 being less than one month after the first issue of the *Chosön ilbo*. The *Dong-A ilbo* had an initial staff of seventy-eight, including Kim Söngsu. Its first president was Pak Yönghyo; its managing editors Yu Kün and Yang Kit'ak; its editor-in-chief Chang Töksu; and its general editor Yi Sanghyöp.

From its inception, the *Dong-A ilbo* was a staunchly nationalistic newspaper, which sought to establish itself as a means for the Korean people to express themselves; as a bastion of democratic rights; and as a strong supporter of cultural development. Not surprisingly, the *Dong-A ilbo* was more often than not the subject of Japanese oppression during the colonial period, as witnessed by its temporary closure only two weeks after its inception for the alleged anti-Japanese sentiments it published. Perhaps the best-known incident for which the newspaper was closed occurred after the publication of a photograph of the Korean athlete, Son Kijöng, who had won gold in the marathon in the 1936 Berlin Olympics, with the Japanese flag on his running-strip obliterated. This published photograph resulted in the newspaper being shut down for over ten months, from August 1936 to June 1937, and it represents the longest enforced closure of the *Dong-A ilbo*.

As time passed, the publication had developed from its original four pages to twelve pages by early 1936. In the late 1920s, it fluctuated between a morning and evening edition, but by November 1932, it was regularly on the streets twice daily. Its circulation was by far the highest of any newspaper in Korea by the late 1920s, being put at 40 968 by the Japanese Government General in 1928. This was ahead of its nearest competitor, the *Maeil shinbo*, which boasted a circulation of 23 946. The staff of the *Dong-A ilbo* continued to put the interests of the Korean people before those of the Japanese authorities and as a result, the newspaper was subjected to even greater censorship following the outbreak of the China-Japan war in 1937. As a result of unceasing harassment by the colonial government, the *Dong-A ilbo* ceased publication in 1940.

After Korea's liberation in 1945, the *Dong-A ilbo* resumed publication and ever since it has served as one of the standard-bearers of the Korean press. Even during the tumultuous days of the Korean War, the *Dong-A ilbo* continued publication from its temporary abode in Pusan. The sharply critical style of its columns, however, brought down the wrath of the Syngman Rhee (Yi Söngman) government. Consequently, the newspaper was closed indefinitely in March 1955. This closure, the fifth in its history, lasted only one month before publication recommenced. Over the past forty or more years, the *Dong-A ilbo* has been in the vanguard of Korean journalism and has received many accolades for its fair and explicit reporting.

### **Dong-A University**

Dong-A University (Tonga Taehakkyo) is a private university situated in Saha Ward in Pusan. Founded as Tonga Haksuk in Pusan's Sujöng-dong in August 1947, it was



officially accredited as Dong-A College in December of the following year. With Dr. Chung Gi-won (Chŏng Kiwŏn) as its first dean, the college consisted of two divisions, Liberal Arts and Natural Sciences, and Law. In 1949, the college was relocated to Pŏmil-dong in Pusan.

The college expanded throughout the 1950s under the leadership of Dr. Chung Jae-hwan (Chŏng Chaehwan), who had been chairman of the foundation body. The divisions of Agriculture; Engineering; and the Evening College were established in 1954, 1955 and 1956 respectively. In 1958, a master's program was inaugurated, and in the following year, the college attained university status. In 1962, its doctoral program was established. Around this time, the university library, museum and science hall were completed, and a number of research institutes were established.

The Graduate School of Business Administration came into being in 1970 and this was followed by the Graduate School of Education. In 1979, the College of Engineering was moved to a newly-constructed second campus in Hadan-dong, in the western part of the city.

In the 1980s, the university continued to expand with a number of new departments and attached research centres. In particular, it was during this period that the Research Institute for Basic Sciences (Kich'o Kwahak Yŏn'guso) was established, along with the Institute for German Study (Togirhak Yŏn'guso) and the Ocean Resources Research Institute (Haeyang Chawŏn Yŏn'guso).

Today, the university consists of eleven colleges -- the Colleges of Administration; Arts; Business Administration; Engineering; Human Ecology; Humanities; Medicine; Natural Resource and Life Sciences; Natural Sciences; Physical Education; and Social Sciences. Six graduate schools are in place, -- the Graduate School, and the Graduate Schools of Business Administration; Education; Industry; Mass Communication; and Policy Sciences. Other facilities include the university Museum and medical centre. The museum was opened in 1959 with Chŏng Chaehwan's collection of almost nine-thousand pieces. The collection includes classical works of literature; paintings; calligraphy; pottery; tiles; old utensils; and some thousands of archaeological items. The university hospital opened in 1990, and was expanded into a medical centre in 1995.

University publications include *The Dong-A Herald* in English and the *Tongadae Hakpo* in Korean.

## Dong-eui University

Dong-eui University (Tongŭi Taehakkyo) is a private university situated in Kaya-dong in Pusan. Founded by Kim Imshik as Tongŭi Hagwŏn in October 1966, it changed to Kyŏngdong Kongŏp Chŏnmun Hakkyo in December 1976, and then became Dong-eui College in January 1979. With Kim Chubong as its first president, the college quickly expanded its original six departments to twenty-five in the space of one year.

In September 1983, the college attained university status, and it then consisted of the Colleges of Commerce & Economics; Engineering; Humanities; Law; and Natural Science. A month later, a master's program commenced, followed by a doctoral program in November 1987. In 1990, the Dong-eui Medical Centre (consisting of an oriental-medicine clinic and a general hospital) was established. In 1996, the university concluded an academic exchange agreement with seven colleges and universities in the Pusan area, and an exchange agreement was reached with Kyungsan University in the following year.

Today, the university consists of eight colleges (Arts; Commerce and Economics; Engineering; Human Ecology; Humanities; Law; Natural Science; and Oriental Medicine)

and four graduate schools (the Graduate School, and the Graduate Schools of Industrial Technology; Public Administration; and Small Business). Including the evening-school curriculum, the university has sixty-one departments. As of 1998, 3 420 undergraduate and postgraduate students were enrolled.

## Dongguk University

Dongguk University (Tongguk Taehakkyo) is a private university situated in P'ildong in Seoul. Its history can be traced to Myŏngjin Hakkyo, a school established in 1906 at Wŏnhŭng Temple outside Tongdaemun (Seoul's East Gate) at the present site of Ch'angshin Primary School. With Yi Podam as its first president, Myŏngjin Hakkyo's aim was to introduce modern educational methods into Korean Buddhism. In April 1910, the school was reorganised as Pulgyo Sabŏm Hakkyo, and in July 1914, its name was changed to Pulgyo Kodŭng Kangsuk. In the following year, it was renamed Changang Hangnim.

Many of the school's students and faculty participated in the March First Movement (1919). In the following years, large numbers of students and staff members fled to remote temples in the countryside or to Shanghai or Manchuria, making it extremely difficult to conduct regular classes. As a result, the school was shut down by the Japanese Government General in September 1922. In December, Buddhist monasteries donated funds for the revival of the school as Chosŏn Pulgyo Chungang Kyomuwŏn. The school was renamed Pulgyo Chŏnsu Hakkyo in 1928, Chungang Pulgyo Chŏnmun Hakkyo in 1930, Chogyŏ Hagwŏn in 1940, and then Hyehwa Chŏnmun Hakkyo later in 1940. In 1944, the school was again closed by the colonial government.

In September 1945, the school was re-established, becoming Dongguk College in the following year, with Hŏ Yun at its helm. In 1949, it was renamed Tongguk Hagwŏn, and as the Korean War entered its final stage, its status was raised and it became Dongguk University, with four colleges and ten departments. Kwŏn Sangno was its first president. Steady expansion of the university led, some twenty-five years after its birth, to the establishment of a second campus in Kyŏngju in October 1978.

At present, the university consists of eighteen colleges and nine graduate schools. At the Seoul campus, are the Colleges of Arts; Buddhism; Business & Economics; Education; Engineering; Law; Liberal Arts; Life Resources Sciences; Science; Social Sciences; and the Evening College; as well as the Graduate School, and the Graduate Schools of Buddhism; Business Administration; Cultural Arts; Education; Industrial Technology; Information Industries; and Public Administration. At the Kyŏngju campus are the Colleges of Buddhist Culture; Commerce & Economics; Humanities; Law & Political Science; Medicine; Natural Sciences; and Oriental Medicine; as well as the Graduate School of Regional Development. At the Seoul campus, there is also the Dongguk University Museum.

## Drama (see **Literature**)

Easterners ( <i>Tongin</i> )	[History of Korea]
Echardt, Andre	[Germany and Korea]
Eckert, Frans	[Music]